D. Taylor

A BRIEFE Collection and compendious extract of straunge and memorable thinges, gathered out of the Cosmographye of Sebastian Munster.

wherein is made a plaine description of diuers and straunge Lawes, Rites, Maners and properties of sondrye Nations, and a short report of straunge histories of diuers men, and of the nature and properties of certaine Fowles, fishes, Beastes, Monsters, and sondry Countryes and places.

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BRITISH
MUSEUM

To the Reader.

IT is well noted of the wiſe Philoſopher in his ſeuenth booke of Moralls, oure nature to be ſuche throughe the conbination of contrarye thinges, that we cannot take continuall delectation or pleaſure alwayes in one kinde of thinge, but naturallye wee are inclined and deſire to be partakers of newes, of ſtraunge and vnaccuſtomed thinges, of variable and diuers matters vvhich maye breede ſome admiration to anye of oure ſences. And if we at anye time heare or ſee anye thinge that is egregiouſlye diſhoneſt, or ſingulerlye good, almoſt incredible or mouinge delectable laughter: to the deſire of ſuche thinges moſt commonly wee are not onely rapte and vehementlye inclyned but alſo wee take ſuch pleaſure in them, that vvee do longe remember them and recreate oure mindes with often thinkinge of them. Contrarivviſe if vveſee anye thinges of

ſmall importaunce, or ſuch as come euery daye in vſe, thoſe wee do not ſo greatly eſteeme, but ſodainely ſuffer to ſlide awaye with obliuion. VVhereof it may be well perceiued that our mindes take the greateſt pleaſure, and are moſt earneſtly moued with ſtraunge nouelties and meruailous thinges. And therefore when I for mine owne recreation, had gathered this briefe extract of ſtraung nouelties out of the Coſmography of Sebaſtian Munſter, being a worke as yet, not heretofore ſhewing it ſelfe in our vulgar tōgue, and yet for the delectable varieties and famous hiſtories and examples therein as meete as the beſt to ſhew it ſelfe in Engliſh attyre, I coulde no leſſe do for the ſatiſfyinge of minds deſirous to heare of ſtraunge thinges, but needes I muſt communicate vnto others the ſame kinde of pleaſure and obiectation, which I my ſelfe in the reading and tranſlating thereof haue both found and vſed, thinking it to be an vngrateful pointe euen againſt nature to keepe ſecrete and hidde tō himſelfe that commodity and pleaſure, which with ſmal paynes he mighte diſtribute to others, beinge

of

of no leſſe naturall motion, then he himſelfe vehementlye declined to deſire the ſame. The woorke of it ſelfe is not greate but the examples and varieties are many ſo that in a ſhort and ſmal time the reader maye wander throughe oute the whole vvorld, and fil his head with many ſtraũg and memorable thinges, he may note the ſtraung properties of diuers beaſtes, fowles, and fiſhes, and the deſcription of farre Countryes, the vvonderfull example of ſundrye men, and ſtraunge rites and Lavves of farre diſtant nations. The whole woorke of Munſter I haue abridged into this little Manuell, becauſe to haue tranſlated ſo large a volume, woulde haue bin tedious to my ſelfe, ſuperfluous to the reader, and very chargeable to the byer. Beſides that no great pleaſure or commodity could haue enſued by the reading of the large and ample diſcourſe thereof. Accepte therefore my good will gentle Reader in good parte, vvhoſe eſpeciall deſire is to ſhevve thee the beſt commodities of ſo great a vvorke in fevve lynes, in the abridgemente vvhereof, as thou ſhalte finde ſuperfluous charges to be auoyded,

voyded, so shalte thou perceiue tedious paines, of readinge longe and wery some matters to be easyed. And if thou fyndest herein any good things or examples worthye the imitation, refuse not to employe thē to some good vse and purpose, taking this lesson vvith thee, whatsoeuer euil or disloyall thinge thou findest here set forth, the same to be examples and errors to admonish and declare vnto others, the open infamy and continuall reproch that alwayes foloweth detestable acts and dishonest thinges. And thus I commit this briefe collection to thy indifferente iudgement. The 13. of Aprill 1572.

Of Golde and Siluer.

GOlde throughe heate and fier is resolued, but not consumed nor wasted. For of al kinde of metalles it leeseth nothinge of his magnitude and substaunce, but the more often and longer that it burneth with heate, or is altered with fier, the better & more pure and excellente it is made. And therefore hath it alwayes bin accompted the most precious kinde of metall: the weighte of it neither is diminished, nor eaten awaye by sharpe thinges, as salte, vynegar, Nitrũ, and the iuyce of vnrype grapes. It is not disformed nor made worse by rustie, nor in handlinge of it, or handes do gather anye filthe, or vnclenues as in other kindes of metalles, the which thinges maye easely proue golde farre to surmount all other metalles. It is more flexible and softe then siluer, whereby it is lesse fraile and not so soone broken: beinge beaten with a mallet, it maye be driuen so thinne and so much dilated, that of euerye denarye of it

may be made fiftye, or moze thinne leaues or rayes of golde. It may be framed and wrought as ſmall as threade, as it appeareth in golde wyer and gold twiſte. And ſometimes it is wouen and wrought with ſilke, wolle, and ſometimes without. Of it many and goodly ornamentes be made, and for many vſes, as ringes, bracelettes, chaines, crownes, tablettes, Jewels, and diuers kindes and faſhions of plates and ſuch like, yea (that which is ſcantlye honeſt to be ſpoken) of golde ſome haue made veſſels to receyue the ſuperfluous burden of the bellye, the which thinge Heliogabalus the Emperour being a monſter and ſpectable of all beaſtlines is repoꝛted of diuers authours to haue vſed.

Heliog

his chamberpots of Gold.

Siluer will melte and be reſolued wyth fyre, but if it remayneth anye longe time therein, it leeſeth ſome thinge of his ſubſtaunce. Sharpe thinges alſo haue power to waſte and eate it, and therefore it is not ſo precious as Golde: but yet it is of an harder ſubſtaunce then Golde. And that kinde of Siluer which is more flexible and ſofte, it the better becauſe it is not ſo eaſye to be deuided, and to be broken, it

Syluer.

is leſſe

is leſſe ponderous then Golde, and cannot ſo well be dilated.

Of ſpirites appearing in Mines.

IT is not vnknowen to ſuch as haue bin occupied in deepe diggynges of Mines, that a kinde of ſpyrites doth frequente and haunte in many Mynes, whereof ſome do no harme nor damage to the labourers in Mines, but wander in the dongeons, and wheras they do nothing in deede, yet they ſeeme to exerciſe themſelues in worcking, ſometimes in razing & digging the Mine, ſometimes in gatheringe together that which is digged vp, and many times they ſeeme to turne the Inſtrumentes which draweth vp the mettell from the Mine, & diuers times a man would thinke they did vrge and excite the labourers, and driue them to worke. And this do they eſpecially in ſuch quarries and Mines wherein much ſiluer is founde, or els where ſome good hope is of finding it. Therbe ſome of theſe ſpirits very hurtful, as that which in ỹ Mine at Anneberg, was ſo noyſom, ỹ he deſtroyed

destroyed a dosen labourers, wherfore the said Wyne was vtterly forsaken and lefte notwithstandinge the wealth of it.

Of Irelande

THE earth in Irelande is so fruitefull and soe good of pasture, that their cattell excepte they be restrayned some times from pasture in Sommer, are like to be in daunger throughe sacietye.

No venemous beast in Irelād.

There is no hurtfull thinge nor noysome beast: no Spider, no toade nor suche like eyther breedeth there, or els beynge broughte from other countreyes thither, continueth or liueth there. The earth of this countrye cast in powder vppon any daungerous beast or venemous Serpent of anye other countrye, destroyeth & killeth theim. There be no Bees in this countrye, the temperatenes of the ayre is maruaylous, the fertilitie and fruitfulnes of the countrye is notable: the people of the countrye be voyde of hospitalitie, they are vnciuill and cruell, & therefore not vnapte for warlike affayres, they attribute greate honour to martiall acts,

and

and knightly prowesse. The sea betwixte Irelande and Englande, do rage almoste continuallye, soe that there is no sake passage but at certaine times.

Of England and Scotlande.

IN Englande there be no Wolfes, & if any be broughte thither they do not cõtinue, and therefore their heards of cattell keepeth wel together, without anye great attendaunce of men. The sheepe haue hornes contrary to those of other countries.

In Scotlande there be certaine Trees which bringe foorthe a fruite folded and wrapped vp in the leaues, and that fruite when in conueniente time it falleth into the water rũninge by the tree, it reuiueth and taketh life and is transformed into a liuinge fowle, which some call a goose of the tree or a Barnacle. This tree also groweth in the Isle of Pomonia, which is not farre from Scotlande towards the North. The aunciente Cosmographers and especiallye Saxo the Grammarian, maketh mention of this tree likewise, and there-

Barnacles comming of a tree.

therefore it is not like to be anye fayned or deuised thing of late writers.

Aeneas Siluius writeth of this tree in this manner. We harde saye there was a tree in Scotlande which growing vppon a bancke, and by the waters syde bringeth forth fruite much like in forme to duckes, and the fruite of that tree when it is ripe do fall of it selfe some vppon the lande and some into the water, and those that fall vpon the earth, to putrifye and rotte, but those that fall into the water, straighte wayes with life to swim out of the water, and to flye in the ayre wyth feathers and winges, of the which thing whē we made more dilligent searche being in Scotland wyth kinge James a wyse, sadde & graue man, we learned to flye from wondringe and making such things myracles as were common, and that this famous tree was not onely to be found in Scotland, but also in the Isles called the Orchades.

Of an Isle in Spaine named Gades.

There

THere is a little Iſle in Spaine called Gades Erythrea, the paſtures whereof do feede cattell ſo well that they cannot draw or ſeuer any whaye from milke, but they muſt needes poure water, when they will haue their milke to curde. Theyr cattel alſo be like to dye at euery thirty dayes ende except they be let bloude, and ſo leeſe ſome quantitye of their bloud. The graſſe whereon theyr cheepe feede, is ſomewhat drye, but yet it encreaſeth a marueylous fatnes both in their fleſhe, and alſo in their milke.

Seneca the ſcholemaiſter of Nero the Emperour.

SAinte Hierome ſayth that hee was a man of moſt continente life, and therefore hee accompteth him in the nomber of holye men, but eſpecially for the often letters that hee wrote to Sainte Paule and Saint Paule to him. This Seneca beinge the ſcholemaiſter of Nero, was of greate power and auctority, he wiſhed himſelfe to bee in the like degree with his countrye men, that Paule had amongeſt the Chriſtians

Christians. Amongest diuers of his excellente giftes and properties, hee had so singuler and notable a memorye, that hee could rehearse 2. Thousande mens names in the same order ẏ they were toulde him, and also hee was able to rehearse 2. hundreth Uerses, beinge laide of 2. hundreth schollers, from the first to the laste moste perfectlye. It is written that Nero his cruell and cursed scholler, in recompence of his paynes and teachinge, put him to death two yeares before the martirdome of Peter and Paule. When Seneca waxed olde, Nero callinge to remembraunce the punishmente of the rod, wherwith Seneca corrected him in his childhoode, admonished and commaunded him to choose what kinde of death he would dye, whereby Seneca understandinge the Emperors will and pleasure, desyred that he might be set in warme water, and that his veynes might be cut and opened in it, and so they were, and hee bled until all his vitall spirites issued oute of his bodye, and thus hee desyred to finishe his life, because hee thoughte it an easye kinde of death, to lose his life in cuttinge of his veynes.

A singuler memorye.

An easye kinde of death.

To diuers nations in auncient times vvere obiected diuers vices and deformities.

EAuye to the Iewes. Diſloyaltye and vnfaithfulnes to the Perſians. Craftines to the Egiptians. Deceitfulnes to ꝑ Grecians. Cruelty to the Sarracens. Leuitie and lightnes to ꝑ Caldeans. Varietye and chaungeablenes to the Affricans. Glottonye to the Frenchmen. Vaineglorye to the Lombards. Unmerciful ſeueritye of the Hungarians. The vnclennes & filthines of the Sueuians. The fooliſhnes of the Saxons. The hardines of ꝑ Picts The luxurye of the Scots. The dronkennes and violency of the Spaniards. The anger of the Britaines. The rapacity and greedines of the Normans.

And as thoſe vices were noted in theſe kindes of nations ſeuerally, ſo diuers vertues and honeſt properties were attributed to them ſeuerally. As prudence to the Hebriciãs. Stedfaſtnes to ꝑ Perſiãs. Subtility & wittines to the Egiptians. Wiſedom to ꝑ Greciãs. Grauity to ꝑ Romans.

Saga-

Sagacitie to the Caldeans. Witte to the Assirians. Strength and fortitude to the Frenchmen. Faithfulnesse to the Scots. Subtile sophistrie to the Spaniards. Hospitalitie to the Britons. Mutuall participation to the Normans.

These properties were of auncient writers, ascribed to diuers Nations in olde time, the which nowe in these oure dayes seeme to be much chaunged, and to haue had great alteration.

Sugar groweth in a part of Italye.

IN Calabria which is a parte of Italye there groweth Sugare, which is a kinde of honye gathered oute of greate canes or reedes. First of al it is like vnto a kinde of marie resolued into licour which some cal white gumme, a thing easye to be seperate and deuided, afterward this licour beinge boyled & sodden after the maner of Salt, is resolued into a spume or froth, vntill at the length that which is good, falleth to the bottome, and then the corruption and dregs may be cleane take away by ꝑ froth.

A Mountaine alwayes caſtinge forth flames and ſmoke.

THe Mountaine called Veſuuius Mons, being nighe vnto the great water Sarnum not farre from Naples, ſendeth forth continually flames of fyer and ſmoke like vnto AEtna in Sicily. This hil in ỹ raigne of Titus the Emperour, beinge broken in the very top, did caſt forth ſo great flames, that it ſet the coũtryes adioyning on fyre. The wryters of Hiſtoryes ſaye, ſuch aboũdaunce of aſhes and hotte imbers to haue bin throwen out of this hill, that the fields round about haue bin filled with the ſaide aſhes, euen to the toppes of the Trees. It is alſo founde in aunciente wrytinges that Plinie the ſecond, being a very graue and wiſe man, in the raigne of Traianus the Emperour, was ſuffocate and deſtroyed with the flames and aſhes of this hill, whẽ that for the deſire hee had to ſee and note the nature and motion of it, he preſumed to go to neare. This mountayne alſo burned with flames of fire, when T. Veſpaſian and F. Domitian were Conſuls, and

breaking oute in the top, firſt it caſt forth ſtones aloſte, after that ſo great flames of fyre followed, that throughe the feruente heate thereof. ii. townes were conſumed with fyre: the ſmoke thereof was ſo thicke that it toke away the light of the Sunne, and in the day time made ꝑ darkenes of ꝑ night, caſting forth both Pumice ſtones, & diuers other kinde of black ſtones. Laſt of all aſhes ſprang out ſo thick and in ſuch a multitude that the countreyes harde by, were couered therewith as it were with ſnowe, and theſe aſhes were driuen by the force of the windes, partlye into Affricke and partly into Egipte and Syria. The which outragious burninge as the elder Plinye did contemplate and beholde, the ſmoke did ſo obſtructe and ſtop his winde ppe, that in the reſtraint of reſpiration, he was ſuffocate and ſtrangled.

The properties of the Egle.

IN Italye there be manye Egles, this fowle is a rapacious, cruell, and a deuourer of fleſhe, ſhee is ſo much giuen to gre-

to greedines and to her praye, that thee doth not onelye ſeeke for prayes in neceſſitye of foode, but alſo whē ſhe hath ynough ſhe ſeeketh for ſuperfluities, ſhe doth greedely inuade and ſet vpon Hares, Hartes, Geeſe, and Cranes: the eyes of the Egle be ſo ſharpe and quicke of ſighte, that being in the verye highest parte of the ayre, ſhe can eaſily ſee what falleth on the lande. Amongeſte all fowles onelye, the Egle can moue her ſelfe ſtraight vpwarde and downwarde, perpendiculerlye with her flying without any collaterall declining. The Egle is commended for his faithfulnes towardes other birds, when hee hath gotten meate or feedinge, for hee doth familiarly communicate the ſame vnto ſuch fowles as do accompanye him, and when hee hath no more to make diſtribution of, then hee attacheth his geſte, and diſmembreth and deuoureth him. All Fowles tremble when they ſee the Egle, hauinge as it were ſome vnderſtandinge of his tyranny againſt them. He loueth his yonge with great affection, ſo that the Egle putteth his owne bodye in daunger for them, bearing his yonge on his backe when hee

A quicke ſight.

perceiueth them to be assaulted with arrowes. When hee labboureth to driue the Harte headlonge to ruine, hee gathereth much dust as he flyeth, and sittinge vppon the Hartes hornes, he shaketh the dust into his eyes, and with his winges beateth him aboute the mouth, vntill hee bringeth him to fall downe headlong.

He hath great cõflictes with the Dragõ: the Dragon most greedilye coueteth the Egles eggs, and for this cause they fighte whersoeuer they meete. It is saide that the Egle of all kinde of fowles, can keepe the sharpenes of his sight, & his eyes stedfast against the sonne beames, and that he is neuer hurt by lightning.

A descriptiõ of the Rauen.

THe Rauen is a fowle giuen to rapacity and deuouring of flesh, great of body, slow in flight, sharpe in sight, & frequẽteth much in Italye in the Alpes, in Spaine & in Egipt. And this is to be vnderstode of the great kinde of Rauens. The skin of ꝑ Rauen is prepared and dressed artificially

of the

of the white tawpers, with the feathers remayninge vpon it, and that ſo layde to a ſtomacke not well or ſickly doth maruelouſly helpe digeſtion. This fowle doth greatly aboue all other couet meus carcaſes, and by a ſinguler witte and naturall gifte it vnderſtandeth of mans death, preſaginge it fewe dayes before. With his ſharpe eye ſight alſo it percepueth a farre of, his moſt deſired foode. There be ſome that wryteth maruelous thinges of this fowle, that in the time of war ſeuen dayes before hande, it ſmelleth and percepueth by cent, the place where the battaile ſhall bee, and commonlye doth aſſociate it ſelfe to that parte which it percepueth ſhal periſhe with ſworde. And therefore in auncient times Princes had their Southſayers, and beholders of byrdes, that did moſt diligentlye loke vppon the eyes of the Rauens, and marke to what part they turned theyr eyes, and which ſide they did preſage to periſh in battaile. S. Ambroſe writeth that a Rauen concepueth without ꝑ ſeede of ꝑ male, and to haue generation without coniunction of males and females, & that

Stomake digeſtion.

they liue exceeding longe, so that their age is full complete with an hundreth yeres, and when they come to extreame old age, that then ꝑ vpper part of their billes doth so ouergrow the lower part, so that it hindreth and restrayneth it, that they cannot open their bylles to take foode, and therefore are compelled to dye by famine, for he doth not sharpen his bil against a stone as the Egle is wont to do.

Certaine rytes and lawes of the olde Romaynes.

ROmulus made a Lawe that the wyfe should be equall fellowe with her husbande, in money and other thinges, in holynes and sacrifices, and that shee shoulde liue according to ꝑ maner of her husband, and as he was Lord of the house, so should she be Lady of the familye, that she should succeede her husband dying without issue, and ꝑ with her childrē she should haue her equall porcion. If the wyfe were conuicte of adultery, that then her husband & kinsfolke might punish her, with what kind of

death

death they would. It was not lawfull for the women of Rome to drincke wyne, and this was obſerued many yeares, whereof was inuented an inſtrumente of dower, in the which the husbande promiſed the father of the wyfe, as often as ſhe broughte forth children, that hee ſhould giue her as much wyne to drincke the firſt viii. dayes as were decente and conuenient, and alſo ſo longe as ſhee was ſicke, that ſhe ſhoulde haue wyne by the counſell of the Phiſitiõ, and that vpõ enery ſolempne feſtiual day, ſhe might lawfullye recreat her ſelfe with one draught of wyne. VVine forbidden to vvomẽ.

Cato the Cenſor made a decree, that they which were of propinquitye to the wyfe might kiſſe her, whereby they might learne if ſhe ſauoured of wyne: and that ſemed to be done by therample of Egnatius Metentinus, of whom it is ſaide that hee ſlewe his wyfe with a clubbe, becauſe ſhee dronke wyne from the barrell, and that Romulus pardoned him of her death: and this grewe to ſuche a cuſtome amongeſt them, that when ſoeuer the husbande returned home, he would kiſſe his wyfe and his daughters, marking by the odour and Kiſſinge.

cent

cente of their breath, if they had dronke wyne or not. They were verye seuere against women surcharged with wyne, because they did perceiue that dronkennes was the original cause of corporal corruption. Sobriety. Romulus permitted and gaue to the parentes all power ouer their children, ꝑ by their owne iudgement they might compell them to anye kinde of dutye, whether they would restraine, beate, or keepe them bounde to rusticall woorkes, or sell them, or kill them. Numa made a lawe that prohibited any lamentations or mourninges to be made for a child if that he dyed within three yeares of age, but if he were past three yeares of age, that then he should be lamented as many monethes as he had liued yeares, and many other straunge orders they had, the which be at large set forth in Munster.

The liuely and quicke vvitte of Adrianus the Emperour

ADrianus was the fiftene Emperour of Rome, of whom it is saide that hee would

would at one time both write and declare his minde, and heare others, and talke wᵗʰ his frendes.

M. Curius.

THere was in Rome aboute thꝛee hundꝛed yeares befoꝛe Chꝛiſtes time, a ſtraunge and hoꝛrible gaping of the earth, euen about the middeſt of ẏ market place, with ſo vaſte a depthe and infinite holownes, that it might well haue bin compared to the gaping of Hell mouth, the ſpectacle cõtinuing thus foꝛ a time, made great terꝛour amongeſt the people, at the length ẏ ſouthſayers by their interpꝛetatiõs, perſwaded that this hoꝛrible depth might be ſtopped, if the moſt pꝛecious thinge in the Cittie were caſt therin. Whereuppon diuers of the Matrones of Rome, of theyꝛ owne free will caſt in diuers goodlye Jewels, but all was in vaine. Wherefoꝛe M. Curius a knight of Rome comming of a noble houſe, beinge decked and adoꝛned with his warlike furniture and oꝛnamẽts, ryd headlong into that hoꝛrible depth and holownes of the earth, and ſo immediatly it cloſed

ſe cloſed togeather againe and was ſtop-
ped. Some ſaye that he demaunded this
Vnlaw- one thing before he would graunt to ryde
ful de- and leape into that depth, that for a whole
maunde. yeares ſpace it might be lawfull for him
euery night to lye with what woman hee
woulde chuſe, and that then of his owne
minde he caſt himſelfe ſodēly downe head-
long into that denne, and ſo the earth clo-
ſed againe.

Sardinia.

IN the countrye of Sardinia, there is a certaine beaſt which they call Muſlo the like whereof is not in all Europe beſyde. It hath the ſkinne and heares like vnto a Deare or an Hart, hornes like vn-to a Ram, not longe but croked and bending backward about the eares, in bignes hee maye be compared to a Bucke, it feedeth vpon graſſe ouelye and herbes, and keepeth moſte aboute mountaines, verye ſwift in ruuning, and his fleſhe is good to be eaten. There be no Wolues in this countrye, nor no hurtfull kinde of vermin, fowle, or beaſt beſyde the Foxe, which of

all

al foure footed beaſtes there, is moſt hurtfull, being of like bignes to other Foxes of Italye. In Sardinia a Foxe will kill a very ſtrong Weather or Ram, a Goate & a Calfe. Some write that in this country there is no serpēt or any venemous thing, but peſtilent ayre which cōmeth throughe corrupt puddels and waters. Foxes.

Alſo there is founde in this countrye a certaine herbe like vnto Baulme gentle, whereof if anye man ſhall eate much, he ſhall periſhe and dye laughinge. Some ſaye that is a fountaine and ſpring in Sardinia whoſe waters doth repꝛoue theeues and robbers after this ſoꝛte. If a theefe ſweareth that hee hath not committed the theft, & waſheth his handes oꝛ eyes with the water of that fountaine, by and by he is made blinde and ſo hee may be knowen, but if hee hath not done the felonye, his eyes are made moꝛe bꝛight and clearer then they were beforꝛe. The notice of this ſpꝛinge is growen oute of memoꝛye in this our age.

The making of Sugar at Palermo in Sicilye.

IN the fieldes aboute the cittie of Palermo, groweth great plenty of ſweete reedes, of whoſe iuyce being wel boyled Suger is made. Firſt they dunge well their fieldes being not much diſtante from the Sea, and then do they make forrowes and ranges ſomewhat highe and eminent, afterwarde in the moneth of Marche they take the higheſt knots of the ſwete reedes made bare and voyd of leaues and rindes, the which they do ſet and plant, that they pearce throughe the ſydes of the ranges with three or fower hauinge double knots euen at one dinte, and ſo do they fill all the ranges of the fielde, the earth is watred in Sommer and is kepte from rancknes dailye, about the Wynter ſolſtice, onelye the rootes left for another plantinge (for it laſteth two yeares) the reedes are broken and taken awaye, of whoſe ryppe and ſweete ioynts and knots deuided and knit into ſmall partes, by the ſame artificious meanes that ople is made, the iuyce that commeth thereof is purged and purifyed in one Cawdron of three which are ſet in a Stewe, and afterwarde is ſtrayned throughe a courſe clothe, then they take a

parte

parte of the iuyce ſo ſtrayned, and put it in another Cawdron (for ſo they vſe to make it boyle againe) and oute of this ſtraighte wayes they poure it againe into the third Cawdron and they beate it, and fyre it boylinge, whereof a kinde of Sugar ſomwhat blacke is drawen and made thereof, the ſame being ſodden againe three times more and after that once againe boyled wil bee moſt fine and white Sugar. The other harueſt which commeth of the rootes of the reedes, except the fielde be dunged in May moneth, will hardly come vp to any profite. This kinde of reede is full of knots in the ſtalke as our common reedes bee, but yet not ſo emptye within as they are, for it is full of ſpungeous matter like vnto a Bulruſhe, it hath a thinne barke and is full of ſweete iuyce, which is preſſed oute in this maner. They cutte the body and ſtocke of it into many ſmal parts and then put it in the preſſe, and the iuyce that is preſſed thereout, they poure into a very cleane Cawdron and ſet it vp in earthen pots, and ſo when it is waxen colde, it is congeled into a verye commendable Sugar.

A briefe collection The mountaine called AEtna in Sicily.

AEtna is a maruelous hill for continual burning with flames of fyer, because it is full of Brimstone matter. It hath beene often times set on fyre with terrible flames as Munster maketh mention: the flames of it are in the night time horrible to be seene, because it shineth not as other fyers do. In the daye time it burneth obscurely much like to ꝑ flame of brimstone wherof the hill hath great store. The auncient writers haue uttered many straunge thinges of this, and especially Strabo who sayth, that hee was in the toppe of the hill and there marked all thinges diligently. In the very toppe they affirme to be marueylous mutatiõs and chaunges, for sometime it casteth forth great store of fyer, and sometimes great flames & obscure smoke. And it is to be wondered at the heate of the fyer, because it cannot be tempered with anye colde, nor coulde be dissolued throughe that heate. The higher part of the mouũtaine is ful of ashes which in winter are couered with snowe: the very top of the

of the hill is plaine and is in compaſſe about xx. furlonges. In the night time fyer may plainle be ſeene in the hill toppe, and in the daye time a certaine obſcure ſmoke ryſeth vp: Manye times continuall thondring is harde, being a terrour to the people, and blacke and burnt aſhes are diſperſed into diuers places, and ꝑ ayre is made noyſome with a moſt terrible ſmoke. The Philoſophers aſſigne a reaſon hereof becauſe this Ille is in his inferiour partes full of cauerns and Brimſtone, of Allum, fyer and water, and ſuch like, that are able to feede and nouriſhe fier. And fier cannot be without ſome vent or reſpiracle but it will rift vp it ſelfe, and therefore many hotte bathes be founde in Sicily.

The ayre alſo entringe into the pores and cauerns of the earth, ſtirreth vppe a flame which ſeekinge for iſſue and eruption, vomiteth and caſteth forth ſmoke and fyer, and in many places ſearcheth for ventinge holes and reſpiracles. Sometimes in the inwarde partes of the earth ſuche is the violence of the fier, that it expelleth and caſteth forth with flames, burnte ſtones & ſand and the heat which is included doth

maruelously shake and moue euery syde of the priuye holes and cauerns.

Thus much out of Munster.

Election of a King.

THere be that writeth the Gothes to haue made this decree and caution, ỳ none shoulde be chosen a kinge amongest them, excepte hee were grosse and fatte of body. Cõtrarywise the Saracens would not chose anye to be theyr kinge excepte he were of a tall and leane body. The Carthaginiãs alwayes in the election of their king, did attende onely his vertue & magnanimity & not his nobility nor properues of body.

Feare and care hinde-reth the growth.

FOr to be voyde of feare and care, it is a great helpe to maintaine the stature, it doth corroborate the strength, and confirmeth the sinowes: for feare & vnquietnes of mind in youth doth much enaruate and weaken the strength of the body, and a sadde and heauy spirite dryeth the bones to much

to much, ſo that ſuch a bodye cannot take his iuſt increaſe.

Munſter in his third booke. Fol. 283.

Printinge firſt found out amongeſt the Maguntines.

FIrſt this noble Arte to Print with letters of Tinne, was inuented and found oute almoſt in our age: a deuine and beauenly inuention truly, and a thing memorable and worthye to be remembred, and no leſſe worthye of greate admiration, but truly it would haue bin a great deale more marueilous, if it had not chaunced to be ſo common. It is ſtraung and ſcarcely credible to be ſpoken, but yet more truer thē truth it ſelfe, that one Printer may Print ſo many letters in one daye, that the ſwifteſt Scriuener or writer is not able to do ſo much in two yeres. This is an Almaine inuencion, which was at the beginning in greate admiration, and of no leſſe lucre & profit. The inuentor & firſt deuiſer of this, was one Iohn Gutenbergius, a man of worſhip equal to a knight & at Maguince.

Common things be not ſtraunge.

The thinge was firſt taken in hande wyth more boldnes and confidence then hope, about xxi. yeares before it began to be cõmon in Italye. The firſt beginning was at Magunce, the Germaynes beinge the authors, with ſmall and little principles and foũdatiõs, but ſhortly by the induſtry of mans witte, it grewe to that perfection, that now in our time it hath. Truelye it had gone ill with all good diſcipline in theſe latter dayes (if it were nowe to haue his beginning) ſeinge that all are giuen to theyr bellyes almoſt, and to vnſatiable couetouſnes, for now they will ſcantly take vp very good bookes in the highe wayes, which in times paſt they could ſcantly bie for greate ſommes of moneye. And of a truth before the inuention of this Arte, when they begaune to abiette and neglect good authors, all good diſcipline might haue periſhed with the authours therof, if this Arte had not bin found out in cõuenient and happy time. By this all kinde of learninge hath encreaſte, and the noble actes of all Nations are manifeſte to all the worlde: In like maner the memorye and remembraunce of auncient Antiquity

is re-

is reſtored hereby, & the deuine wiſedome of the Philoſophers, & what ſoeuer hath lien hidden in fewe written coppes theſe many ages in a fewe places, is now by this ſet forth to all immortality.

The inuentor of great Gunnes.

THe greate Gunnes came firſt in vſe in the yere of our Lord. 354. and the firſt author and inuentor thereof was one Bertholdus Schwartus a Moncke. Surelye this man found out a marueylous worke, and that ſo manye ſharpe wits coulde not finde out before in ſo manye hundreth yeares: the which deuine and neceſſary inuention, many haue thought and iudged it to be a deueliſhe and moſt pernicious deuiſe: the argumentes on both ſydes be theſe. It is euident that for couetouſnes, mallice, & want of charitye, in the ende of the worlde, the euill people cannot bee kepte downe by lawes, nor that a man may ſafelye trauaile without ſome daunger of iniurious people: for before the inuētions of Gūnes, the ſeditious tumultes & factions of wic-

ked and mischeuous men, did spoyle and destroye the labours of good men in many places, and no man was able to assault & batter the fortes and holds of such rebels and robbers where they did enclose themselues, without the helpe of suche Gunnes and great Ordinaunce: therefore they do not well ỳ condemne the inuentor of these Gunnes, without the which neither the good coulde liue in safegarde, nor yet Cities could be of anye force and keepe theyr riches, nor marchaūts could exercise their Marchaundize and trafficke whoe are in deede the speciall partes of mightye and greate Cities. Wherefore let the ennemyes of Bombardes and greate Gunnes ceasse to contemne the giftes of God, except a man will imagine ỳ gaping mouth of the Dogge, and his teeth made for to bite, and so to be condempned, and the hornes in a Bull, or an oxe, not to be the good worke of the creatour.

But no wyse man will condemne these parts of nature giuen in the steede of weapons: let them reiecte the abuse as in an Oxe and a mad Dog, it is better to lacke both hornes and teeth. For there is no

kinde

kinde of creature the which euill men will not abuſe. Some deteſt this as a plaine deuiliſhe deuiſe, and that nothinge coulde be moze wickedlye deuiſed vnder heauen, becauſe all flagitious and wicked nations as the Turkes and Tartarians, being the cõmon plagues and ſcourges of the woꝛld, do occuppe them foꝛ the deſtruction and conſuminge of good men: in this caſe no manhode, no foꝛtitude, noꝛ ſtrength of bodye, no warlike pollicye, no weapons noꝛ inſtrumentes, no ſtronge holdes, noꝛ Towers of ſtone, can pꝛofite oꝛ do good. Foꝛ theſe tozments which ſhoote ſtones & yron peeces, and great flames of fyze, do waſte, deſtroye, and ouerthꝛowe all thinges, and bꝛingeth them to nothing. One ſhotte deſtroyeth an hundꝛeth, oꝛ two hundꝛeth mẽ in an armye be they neuer ſo well harnyſed. There be many kinds of Bombards and greate Gunnes, which are to be learned nominatelye of them that foꝛ warlike affayꝛes haue employed greate paynes in the vſe and experience of ſuch thinges.

A notable hiſtory of

A briefe collection

a thinge done at a towne in Germany called Bingium.

NIghe vnto the towne of Bingium almoste in the middle of the water of Rhene, a certaine Turret called the Tower of Myce, the name whereof was attributed to it vppon this euente. In the yeare of our Lorde. 914. When Otto the great had ꝑ Empyre and rule, there was a certaine bishop of Maguncenamed Hatto, who was the abbot of Fulden before, in whose time there was great famine in that countrye: this bishop when he perceiued the poore to be oppressed with greate famine, did congregate and gather together, a great nomber of the poore into one greate barne, and set the barne on fyer and so burnt them: For he saide that they did not differ from Myce, which consume and waste corne being profitable for nothinge: But God suffered not so greate tyrannye vnreuenged for he commaunded the myce by greate flockes, and with a multitude to inuade this bishop withoute pitye, and to afflicte and vexe him both day and night & to deuour him quicke. But this bishop flyinge

No humane policye can withstād Gods iust iudgemēt

ing into this towre (that I ſpake of before) for refuge, thinking himſelfe to be ſafe in the middeſt of ꝑ water of Rhene, and free from all gnawing and bytinges of Myce, was muche deceyued, for all this profited him nothing, becauſe the Myce came without nomber, through the water of Rhene ſwimming and readye to execute the iuſt iudgement of God: The which thinge the myſerable biſhop perceyuing, at the lẽgth yelded and gaue vp his life amongeſt the Myce. There be ſome that wryteth more ouer of him, that the Myce did guawe and eate out and vtterlye extinguiſh his name from the walles and banginges. The like and more horrible hiſtorye, you ſhall finde in Polonia, where the King & the Queene and their children were cõſumed of Myce.

The Bathes called Badenſes in Germany.

THe waters of the Bathes of Baden, haue this propertye, that feathers of fowles beinge boyled in this water, maye bee cleane taken awaye from the ſkinne, and Swynes heares from theyr

skinnes, whether that they be cast liuinge into this water, or chaked with it beinge dead. These waters haue the propertye of allum, salte and brimstone: therefore they be good for such as haue hard fetchinge of their breath, and stoppinge of the breast, which thigs rise of cold fluxes of ꝑ braine, they be medicinable for moyste eyes, & hissing and ringing of ꝑ eares, for trembling parts and astonied, for the crampe, & other diseases touchinge ꝑ sinewes, which come of colde humidities: they be good for such as haue a colde stomacke, moist and ill of digestiō and those that suffer griefe of the liuer and splene throughe colde. Also for such as are troubled with the dropsye, or haue anye gryping in the guts, they helpe such as be troubled with the stoone, & women barren and vnfruitefull, they take awaye the griefe of the mother, and do represse the euils of the wombe, and the inflation of the thighes, they heale scabbes, wheales and scarres, and haue a very good property in helping the goute. See the third booke of Munsters Cosmographye, for ꝑ nature, vertue, and holsome propertyes of the Bathes in Valesia.

The

The Herneſewe.

THe Herneſewe is a Fowle that lyueth of the water, and yet ſhe doth abhorre raine and tempeſtes, in ſo much that ſhee ſeeketh to auoyde them by flying on high. She hath her neſt in verye high trees, and ſheweth as it were a naturall hatred againſt the Goſſehauke and other kinds of haukes, as the hauke cõtrariwyſe ſeeketh her deſtruction continuallye: when they fighte aboue in the ayre, they labour both eſpeciallye for this one thing, that the one might aſcende and be aboue the other, if ỹ hauke getteth the vpper place, hee ouerthroweth and vanquiſheth the Herneſewe with a marueylous earneſt flighte, but if the Herneſewe get aboue the hauke, then with his dunge hee defileth the hauke and ſo deſtroyeth him, for his dunge is a poyſõ o the hauke and his feathers do putrifye and rotte after it.

A monſter borne nighe vnto VVormes in Germanye in the yeare 1495.

A wo-

A Woman was deliuered of two female children, whole and perfecte in bodyes, but in the top of the forheade they were ioyned and grew together vnseperable, so that they must needes beholde one the other. I my selfe sayth Munster did see them at Magunce in the yeare of oure Lord. 1501. and then were they almost fiue yeares of age. They were compelled by force of this naturall coniunction to goe both together, to sleepe and ryse together and when one went forward ꝑ other went backewarde: their noses did almost touch together, their eyes did not loke straight and forwarde but onelye syde wayes, because a little aboue their eyes theyr foreheads cleued and did sticke faste together, they liued vntil they were tenne yeares of age, and then when the one of them dyed and that was cut away from the other lyuing, she that liued died also within a little after, of a wounde that shee tooke in the heade, by cuttinge awaye of her fellowe, or rather by a corruptiõ in ꝑ braine, which came of the stincke of the wounde and putrefaction.

The occasiõ of this mõster was thought to

to be this. Two women talked together whereof the one was with child, the third woman comming ſodenly vpon them and vnloked for, thruſt the heads of thoſe two which were talking together, ſo that they daſhed and touched eche other, wherof the woman that had conceiued already, being made afraide through ſtronge imaginatiō gaue and printed the ſigne of the ruſhinge of their heades in her two children.

Howe ſcrupulous the Iewes be to do any thinge on their Sabboth day.

IT chaunced that at Magdebug in Germany about ỹ yeare of our Lord 1270. a certaine Iew vpon the Saterday fell into a Iakes, out of the which he coulde by no meanes deliuer himſelfe, hee cryed therefore pitifully for the helpe of his fellowes, at ỹ length ſome of his companions came, and they with lamētable voyces ſhewed ỹ it was their Sabboth day, & therefore not to be lawful for them to vſe or exerciſe the labour of ỹ hāds. Wherupō they exhorted him

him patiently to beare the thing vntill the next day, that it might be lawful for them to trauaile in the helping of him out. This matter at the laste came vnto the eares of the bishop of that place, who was nothing fauourable to the Iewes. The bishop vnderstanding that the stubborne Iewes for the scrupulous obseruation of their Sabboth daye, would not helpe their brother out of the Iakes, commaũded vpon paine of death that they which did so curiously obserue theyr owne Sabboth day, should in like maner as religiously obserue and kepe with that like solemnity the next day after, being the Christians Sabboth day. This was an harde case: what should they nowe do: vpon paine of death they must obey. In the meane time the miserable Iew in the Iakes was enforced to continue iii. dayes and two nightes in greate filth and stinke, and daunger of his life. The like history you shal finde in Fabians Chronicle.

How the Torneyments and Iustes beganne first in Saxonye.

Henry

HEnry Duke of Saxonye in the yeare of our Lorde. 931. being much aſſaulted and incombred with infidels, and heathen Nations, made an aſſemble of a great multitude of the nobilitye to aſſiſte him in his warres againſt the Sarracens, wherin hee had ſoe good ſucceſſe, that triumphantlye hee had the victorye ouer them. Thus after hee had giuen the repulſe to the Infidels, conſideringe what a nomber of the nobilitye hee had, vaillye exerciſinge themſelues in martiall actes, thoughte it meete that after the ende of his longe and great warres, to recreate them with ſome honeſt and pleaſaunt exerciſe: he had compaſſion ouer them, becauſe ſome of them inhabiting amongeſt Cittizens ſhould be occupied with ciuil buſines, and not in the exercise of noble & honourable paſtimes, meete for ſuche perſonages as they were, and therefore hee preſcribed certaine articles accordinge to the which they ſhoulde liue, and if they did tranſgreſſe them, that then they ſhoulde be puniſhed in the open Turniament. Theſe articles were twelue in nomber.

The Torneymētes vvere firſt inuented in the tyme of Hēry auceps the ii. Emperour of Germany in the yeare of our Lord 934.

The firſt whoſoeuer of the Nobilitye

ſhould

should say or do any thing against the holy fayth, hee should be restrayned from the Torneymēt, and if vnder the colour or excuse of the noblenes of anye of his auncestours anye doth presume to enter the lists or the Torneyment, let him with shame be driuen away.

The second, whosoeuer comming of noble bloud, doth attempt any thing against the royall maiestye of Cæsar, let him be punished openlye in the Torneyment, and of this article was the author Conradus a Prince of Palatine.

The Duke of Franconia was the auctour of the third, which is this: Whosoeuer cōming of a noble house betraieth his Lorde or forsaketh him, or exciteth to flye away in an armye, without any necessarye cause or sleath his innocente companions, let him haue punishment in the open Torneyment.

The Duke of Sueueland made the fourth after this sorte. Who so euer comminge of noble parentage, doth violate or defame by woorkes or deedes, virgins or women, let him be openly corrected in the Torneyment.

The

The fifte Article the Duke of Bauaria nade in this maner. If any of the nobilitye be apprehended or reproued, to haue corrupted or falſefyed the ſeale, or to haue violate his othe or hath beene noted of infamye, let him as vnworthy be kept from the torneyment.

The ſixt is if anye noble man did either ſecretly or openlye ſlea his wyfe or bedfelow, or haue helped by his counſell or deede to the deſtroyinge of his Lorde, that the law of the Torneyment ſhould take place againſt him.

The ſeuenth, If any did ſpoyle and rob Churches, chapels, widdowes or wardes, or kept by force that which was theirs frō them, wher as they were rather to be helped and maintayned, that he ſhould be duly corrected for it.

The eight. If any noble man were become an enuemye to an other, and did not maintaine his cauſe by lawful order or by martiall law, but would hurte his aduerſarye by robberies, or by deſtroying of his goodes, eſpecially his wynes and corne, whereby the common wealth is endamaged, let him be tormented in the Torney-

mente.

ment. The ninthe. If any dis presume to make any alteration, or set anye heaupe burden vppon others, otherwise then of auncient times were vsed, howsoeuer it were done. &c. that he should haue his correction in open Torneyment.

The tenth if any were conuict of adulterye. &c. in like maner let him be amended.

The eleuenth. What soeuer Noble man doth not liue as a noble man should do &c. in like maner let him be punished.

The twelfe. He that will be at the Torneyment not comming of noble parētage or cannot proue his nobilitye in foure descents, he maye not enter into the exercise of the Torneyment.

Thus in a briefe somme you may see the maner of the Torneyment in Saxonye, the which Muster most largely doth set forth, which euery article in his ouer.

Of wilde Bulles in Prussia.

There be wilde Bulles in the woodes of Prussia like vnto the common sorte of Buls,

of Bulls, ſauinge that they haue ſhorter hornes and a long beard vnder the chinne. They be cruell and ſpareth neither man nor beaſt, and when any ſnares, or diſceite is prepared to take them or they be wounded with arrowes in the woods, they labour moſte vehementlye to reuenge their woundes vppon him that gaue them, the which thing if they cannot do, rushing and ſtumbling on trees they kill themſelues. They be of ſuch bignes that two men may it betwixt their hornes.

Of Iſeland.

IN this country from the 5. of June, for a moneth ſpace or more they haue no nighte at all, and aboute the tenth of December they haue no daye at all: The people liueth in dens and hollowe places in hilles ſydes, with them mountaines and hilles are in ſteede of Townes, and ſpring waters for delicate drinckes.

An happye Nation whoſe poore eſtate noone doth enuye, and ſo muche the more that it hath receiued chriſtianity. The marchauntes of Englande and Denmarke, do not ſuffer them to be content with their

owne but by reason of the greate fishinge there, they repayre thither oftentimes and with their marchaundize they carrye thither their vices and enormities.

They haue learned nowe of late to brewe with malte, and haue left the drinkinge of plaine water. They haue also golde & siluer in admiration as well as other nations.

The kinge of Denmarke that ruleth also Norwaye, maketh a Ruler amongest them yearelye, all thinges bee common amongest them sauing their wyues: they esteeme their yong cattell as much as their children, and of the poore sort you may soner obtaine their child then their cattell.

They honour their Bishop as a kinge, to whose will and pleasure all ꝑ people hath greate respecte, what so euer he determineth by Lawe, Scripture, or by custome of other Nations, that they do curiously obserue: and yet now the kinge hath compelled them to take a ruler. They haue so great store of fishe in this Isle, that they make their sales of them in piles as bighe as houses: they liue most commonly there by fishe, for the greate penurye of wheate and corne, which is broughte vnto theim

from other nations that with greate lucre and gaines, carye awaye ſiſhe for it.

There is a notable Hill or Mountaine called Hecla not far from which be mines of brimſtone the ſinguler marchandize of that countrye: for diuers marchaunts lo-deth their ſhippes with it, when this hill doth rage, it thundreth terrible noyſes, it caſteth foorth ſtoones, it belcheth oute brimſtone, it couereth the earth ſo farre rounde about with the aſhes caſte foorth, that vnto the twentye ſtoone it is vnhabi-ted: they that deſyre to contemplate the nature of ſo great flames and therfore ad-uenture more nighe vnto the Hill, are ſo-denly ſwalowed and conſumed with ſome notable gulfe or voyage, for there be many ſuch blaſtes ſo couered and hidden wyth aſhes, that none can ſufficientlye beware or take heede of them, and there commeth oute ſuch a fyre from that hill that conſu-meth water, but ſtubble or ſtrawe it doth not burne. This place is thoughte of ſome to be the priſon of vncleane ſoules: for the Iſle being deuided and broken into manye partes, ſwimmeth about the Iſle almoſte eight monethes, and beinge broken & bru-

A ſtraung hill.

fed with rushinge vpon the banckes, with the beatinges and noyse of the crackinge against the banckes and rockes, giueth so horrible a sounde almost representinge the myserable lamentation of humayne boyce and weepinge, that it maketh the ruder sorte the more simple, and vnwyse, to beleeue that mens soules be tormented there in cold. The inhabitauntes vse in steede of bread (whereof they lacke store) fishe dryed, made hard & ground to meale: and yet oute of diuers Countryes wheate is brought vnto them, but not so much as may suffice. There be spirites commonlye seene shewinge themselues manifestlye in doinge such thinges as belonge to men, but especially they appeare in the formes of such as haue bin drowned or destroyed by some other violente chaunce, and thus do they appeare commonly in the companye of such men as haue had familier acquaintance with the departed, and do vse them so in all pointes that they bee taken many times for ꝑ liuing persons in deede, of such as be ignorannte of their deathes, offringe their righte handes for acquaintaunce, and this falsehoode and erronious

sighe

ſight cannot be perceiued, before the ſpite it ſelfe vaniſheth oute of ſighte and conſumeth awaye: being required of their frendes and familiars to come home, and to ſee their frends againe, with great ſighes and weepinge they aunſweare that they muſt goe to Hecla the mountaine, and ſo ſodenlye they vaniſhe out of ſight.

Of the country called Laponia.

IN Laponia the people be of a meane ſtature, but they haue ſuch agilitye of body that beinge girded and prepared with a sheafe of arrowes and Bowe, they will ſodenly paſſe through an houpe or Circle, whoſe Diametre is but halfe a yearde. They be taughte the Arte of ſhootinge from their childhoode, and a Boye there ſhall haue no meate before hee can touche his marke with his arrowe. When the Sonne goeth downe after the Equinox in September, they haue one continuall night for three monethes, almoſt al which time they haue no other lighte, but as it were a twiter light, and when the Sonne

commeth to them before the Equinox in March they celebrate that daye as a festiuall daye with much solemnitye.

Of VVhales.

THere be greate Whales as bigge as hilles almoste nighe vnto Islande which are somtimes openly seene and those will ouerthrowe and ouerthrowe shippes, except they be made a feard with the sound of Trompets and drums, or except some rounde and emptye vessels bee caste vnto them, wherewith they maye play and sporte them, because they are delited in playinge with such thinges. Sometimes many caste their anchors vppon Whales backes thinking them to be some Iles, and so become in great daunger. Many in Island of the bones and ribbes of such mōstrous Whales, make postes and sparres for the buildinge of their houses.

Munster sayth this is a good remedye against such daungerous Whales, to take that which the Apothecaries call Castoreum and temper it with water, and caste it into the Sea, for by this as by a poyson they

they are vtterly driuen and banished to the bottome of the Sea.

Howe a marueylous horrible dragon vvas destroyed in Polonia.

IN Graccouia a Cittye of Polony, there was a marueylous horrible and huge Dragon, which consumed and deuoured all thinges, and was the cause of great damages, for when he came out of his denne vnder the mountaine, he did rape & snatch all kinde of cattell, and men wandring vncircumspectlye, deuouring them with his horrible iawes. Gracchus beinge berye sad and lamenting this matter, commanded three seuerall bodyes to bee caste vnto him euery daye: for being contented with those he would loke for no more. The vphiche thinge althoughe it was greeuous, yet he perswaded, that thre eyther of Sheepe or of some other cattell should be offered him euery day, wherein brimstone [illegible] fierye powder or deuise of flame [illegible] be included, hidden, and [illegible] waxe, and pitche priuel[illegible]ye, for so that beast

and

and dragon being prouoked with naturall greedines, or with a rapacious famine and hunger, deuouringe withoute respecte or choise the offered pray, by little and little was weakened extinguished.

The like example is reade in Daniel the Prophete.

A straunge history of a kinge deuoured of Myce.

There was in Polony a kinge named Pompilius who was wonte in all his execrations and curses to say, I pray God the Myce may deuoure mee. Trulye with euill lucke and forspeakinge euill to himself and to his, for the Myce deuoured his sonne, who was also called Pompilius after his father. This sonne after the death of his father beinge left in his childhoode, his Uncles administred and gouerned the kingdome, vntil he came to mans yeares and was maryed, then sodenlye as he was in the middest of his feastes ouercharged with wyn[illegible] beinge adorned with coronets and garlands, d[illegible]wbed with his ointmēts, oppressed

oppreſſed with luxurye and ſurfetinge, a great nomber of myce comming from the carcaſes of his vncles did inuade him, the which hee and his wyfe the Queene did deſtroye: but they came forth ſo faſte, and in ſuch a multitude, aſſaulted and ſet vpon this tiraunt in his banquets, and his wyfe and his childrē with moſt cruell gnawinges and bytinges, ſo that a great bande of ſouldiers and harnyſed men coulde not driue them away, becauſe mans helpe being defatigate and made wearye, yet the myce remayned ſtrong without any wearines both day and night. Ther was therfore deuiſed and built burning and hot fornaces and Ouens, and in the middeſt of them this Pompilius was placed with his wyfe and childrē, but the myce came thither alſo paſſinge through flames of fyre, not ceaſinge to gnawe and conſume this paricide. At the length was deuiſed another meanes, by another element. This Pompilius a murderer of his owne vncles, was conueyed in ſhippes, with his childrē and family into the middeſt of a deepe water, and yet the myce moſt earneſtly without ceaſſing folowed him, and did gnaw & bite

byte both those that were carped awaye, and their shippes, in somuch that the water entring in at the holes gnawen by the Myce, did threaten and signifye daunger of drowning, and therfore the shipmen fearinge suffocation in the water and drowning, brought the shippe to the bancke on the lande, where another greate armye of myce meetinge with the other, did more vehementlye vexe him than the first: these thinges being openlye seene and knowen, they that afore was defenders of him and his children, perceyuinge this to be Gods punishment and reuenging fled awaye.

Now Pompilius being without all suche as might comforte and helpe him, wente into an highe tower in Crusnicza where the Myce clyming vppe, with moste swifte course, did consume and deuoure his two sonnes, his wyfe, and the flagitious bodye of Pompilius. Beholde and marke there is no counsell or power can take place agaynst God the Lorde of all: little small vermine, weake and timerous myce did myserablye destrope Pompilius, as Lyce being a very little and small vermin, and of lesser force then Myce did bring to ruine

and

and deſtruction Arnolphus the Emperor, eating and waſtinge his fleſhe, his marye and guttes, ſo that the Phiſitions coulde do no good at all, the whole ſubſtance of ỹ bodye beinge ſo eaten, that there was nothing but griſtles, and onely boones left. An emperour eaté vvith lice.

A Beare ſeekinge for hony, was the cauſe of deliuering a man out of an hollow tree.

IN Muſcouia there is founde greate ſtore of honye in hollowe trees, and that which is olde honye is left and forſaken of the Bees, ſo that in the ſtockes of maruelous greate trees, the dilligent ſearchers maye finde wonderfull plentye of honye combes. Demetrius ſente as Embaſſadoure to Rome, declared there before a companye of learned men, that a yeare or two before hee came oute of the Countrye to Rome, a poore countryman beinge a Fermar in the nexte Village by him ſearched the woodes and trees for the gaine, and profite of honye, and eſpyinge at the length a very great hollowe tree, clymed vp

vp into the toppe of it, and lept downe into the hollownes, so that hee suncke and did sticke fast in a greate heape of honye euen to the breast and throte almoste, and so remayned fast in that sweete poyson that all hope of any deliuerance was cleane gone, when he had continued two dayes and fed and maintayned his life onelye by honye, cõsidering that with himselfe that he was nowe soe restrayned from the libertye and helpe of his handes and feete, that with them he coulde make no shift to get oute, and if he should crye out with open mouth and ful voyce, that this could nothing preuaile in suche a solitude and waste place of woode and Trees, because it was not possible that the sounde of his voyce and cry, coulde go farre oute of that hollowe tree, so that it mighte come to the eares of trauelers and passers by, all these thinges when hee had deliberated in his minde, now destitute of all helpe and consolation, hee began vtterly to dispayre: and yet by a marueylous and incredible chaunce, hee escaped, being deliuered and drawen oute by the benefite of a greate Beare, when ỳ by chaunce this Beare very desirous and

fear-

ſearching for hony, moſt haſtely ſcaled that tree, and let her ſelfe downe into hollownes thereof, with her hinder feete firſte downewarde after mans faſhion, aboute the raines and loynes of the which beaſt, the man claſping and taking faſt hold, moued & ſtirred the ſaid Beare to leape oute, and violently to enforce her ſelfe out of the tree, being driuen ſo to do for very ſodaine feare, and for the ſtraunge handlinge and holding aboute her, and alſo throughe the greate outcryes and noyſes that he made. And thus the Beare by violence deliuered herſelfe and the man alſo, from the hollow tree, and from great feare.

Of Beares.

IN the countrye of Muſcouia there is great plēty of beares, ſeeking and prayinge euerye where for honye and Bees, not altogether for the fillinge of their bellies, but alſo for the helpinge of theyr eye ſighte, for their eyes ware dim and ill often tentimes, for the which cauſe they doe eſpecially deſyre the hony combes, and that their mouthes ſtunge and wounded of

Bees

Bees mighte ease the heauines of their heades in bleeding. The heade in Beares is very weake, the which in Lions contrariwyse is moste stronge. And therefore when necessitye vrgeth that they muste needes tumble from some high rocke they tumble and rolle downe with their heade couered betweene their clawes, and often times by dustes and knockes, in grauell and sande, they are almost exanimate and without life. They scale trees backward. They molest and vexe Bulles, with their clawes hanging about their mouthes and hornes. A Beare bringeth forth yonge accordinge to Pliny, after thirtye dayes past and that commonlye fiue. The yonge Beare at the firste comminge forth as it were a white peece of flesh without fourme or shape, somewhat bigger then a mouse, it is without eyes or heare, onelye nayles and clawes do appeare outwarde. But the shee Beare neuer leaueth licking this rude and deformed yonge flesshe, vntill by and litle, she bringeth it to some forme and shape: when shee goeth to the denne, that shee hath closen for her, shee commeth creepinge with her bellye vpwarde leaste

the

the place mighte bee eſpyed throughe her ſleppes, and there ſhee beinge with ponge, remayneth fourteene dayes without anye motion as Ariſtotle ſayth. But without meate ſhee continueth 40. dayes, onelye beinge ſuſtayned with the lickinge of her lefte foote, then after this when ſhee chaunceth vppon anye meate or foode, ſhee is filled beyonde meaſure, and this ſacietye is helped by vomittinge with eatinge of Antes, the yong for fourteene dayes ſpace is oppreſſed with ſuche heaynes or ſleepe that they cannot be awaked or ſtyrred vp from their drowſye heavines neither with pricking nor with woundinge, and in this meane ſpace of ſleepinge they waxe fatte marueylouſly. After fourtene dayes ſpace they awake from ſleepe, and begin to licke their former pawes, and ſo liue they for a time, yf it is not manifeſt with what kinde of meate they ſhould liue vntill the ſpring time, but then they begin to runne abrode, and feede of the ponge ſprynges and trees, and ſofte tender herbes, meete for their mouthes. In this Countrye of Muſcouia, there is great ſtore of the beſt furs and ſkinnes, and that is their chiefe marchandize

chaundize in that countrey.

Licurgus.

LIcurgus was a noble Philosopher of Sparta in Greece, who erected a ciuill estate of the Cittye with his noble institutes and Lawes, whereas before times of all the Grecians, the Lacedemonians were worst nurtered. Licurgus takinge the matter boldlye in hande, did abrogate all their lawes, institutes and old rytes of lyuinge, and did erecte a great deale more ciuill ordinaunces and more commendable. First there was xxviii. Segniors electer, which shoulde prouide that the poorer estate should not grow out of frame altogether, and also that they which had the rule, shoulde not go aboute anye tyrannye. He toke away vtterly all vse of golde, and siluer, and brought in money of Iron, and then was all occasion of felonye and stealing taken awaye. The yron whereof hee made his money, being as red as fyre, hee put out in vineger, that it might be meete for nothinge afterward throughe his softnes. He cast out of the Cittye all artes as

vnpro-

vnprofitable for that purpoſe, and yet moſt parte of Artificers when the vſe of Golde was taken away, departed from thence of their owne accordes, ſeinge that vpon money was not in vſe amongeſt other natiõs. Then that he might the better take away all luxurye and rioting out of the City, he appointed common meetinges at bankets and feaſtes, that poore and riche indifferently might meete together at their feaſtes, and feede all vppon the ſame kinde of bãket. Hereby there was inflamed greate ingér of thoſe that were wealthy & mightye, and they falling vpon Licurgus with greate force, caſted him to loſe one of his eyes with the blowe of a ſtaffe. Wherefore a law was made that the Lacedemonians ſhould no more enter into their feaſtes with a ſtaffe. Euerye one gaue yeakye to this feaſt, one buſhell of flower, viii. gallons of wyne, fiue pound of cheeſe, fiue pounde and a halfe of figs. Children did frequente this as a ſchole of exercyſe of all temperancye and ciuill diſcipline; there they did learne to accuſtome theimſelues with ciuill talkes, and to vſe honeſte paſtimes, and to ieſt and be merye without

knauerye. Their virgins were exercised with running, wrestlinge, barriers, comly mouinge, and gesture, with quaytinge, castinge of the bowle, hamer, or such like, so that idlenes and effeminate delicatnes taken awaye, they waxed the stronger to tolerate and suffer the paine of childbearing. Children after they were seuen yeares of age, had their exercises with their equalles, of and necessitye did learne letters, they were notted and shorne to the verye skinne, they wente barefoote at xii. yeares of age, they might put on one coate after the countrye fashion, they neyther knew bathes nor fomentacions, they toke their rest in beds made with reedes, they mighte go to the feastes of their elders, & betters, and there if that they did steale any thinge and were taken with the theft, they were corrected with whipps, not because it was vnlawfull to steale, but because they did it not prinilye enough with craft and subtiltie. Licurgus remouinge all superstitiō, permitted the dead bodies to be buryed in the Citty, and also to haue their monuments about the Temples.

It was not lawful to ingraue or wrighte

the

the name of the man or woman vppon any Graue, but ſuch as dyed manfully in war. The time of lamentation for the dead was preſcribed aboute xi. dayes. It was not lawfull for Citizens to make peregrinations, for feare they ſhould bring in ſtrang maners into the Cittye. But thoſe which came from ſtraunge Countryes thither, except they were profitable and meete for the common wealthe, were excluded the Cittye, leaſt that forraine Nations might taſt of the Lacedemonian diſcipline. Peregrinations.

Licurgus would not ſuffer yong men to vſe one veſture all the whole yeare, nor anye to be more decked then an other, nor to haue more delicat bankets then others. He commaunded all thinges to be bought not for money, but for eſchaunge and recõpence of wares. He commaunded alſo children toward xviii. yeares of age, to be brought into the fielde and not into the market place or iudgemente haule, that they might paſſe ouer the firſt yeres, not in luxury but in all kinde of labour and paines, they muſt not laye anye thing vnder them for to ſleape the eaſier. And their liues they were driuen to paſſe withoute eaſe &

to come into the Cittye before they were men in deede. Maydes hee woulde haue to be maryed without anye dower or rewardes giuen by their parentes. That wiues might not be chosen for money sake and that the husbands shoulde keepe their wyues more straitly because they shoulde receiue nothinge in mariage with them. He woulde haue the greatest honour and reuerence to be giuen to olde aged men & not to riche and noble men, hee graunted vnto kinges the power of the warres, to Magistrates iudgements and yearely succession, to the Senate the custodye of the Lawes: to the people the election of the Senate, or to create what officers they would. These Lawes and new institutes because they seemed harde and straight in comparison of their loose customes and Lawes before vsed, hee fained Apollo of Delphos to be the author of them and that hee had them from thence. At the last to geeue eternitye and perpetuitye to hys lawes, he bounde the whole Cittye with an oth that they should chaūge none of those thinges which he had enacted and prescribed before that hee did retourne againe,

saying

ſayinge that he would go to the Oracle at Delphos to aſke counſaile what might be chaunged or added to his Lawes.
He toke his iourneye to the Iſle of Crete, and there liued in baniſhmente. Hee commaunded alſo dying that his bones ſhould be caſt into the ſea leaſt that ỳ Lacedemoniās if they were brought to Sparta, ſhould thincke themſelues abſolued and diſcharged of their othe that they made, for the not chaunging of his lawes.

The Ceremonies of the burials of the kinges of Lacedemonia.

THe kings of Sparta when they be dead, knightes and purſeuauntes declares the death of the Prince, throughout al the whole countrye, the women going round about the Cittye do beate and ring vppon baſons and pottes. And when this chanceth it is meete ỳ oute of euerye houſe, two which are free, the male one, the female ỳ other, ſhoulde make a ſhow of lamentatiō and mourning, and for the not doing therof greate puniſhmente is appointed, & the

lamenting and cryng out with myserable outcries, saye that the last kinge euer was ꝑ best, whatsoeuer king perisheth in war, when they haue set forth his picture and image, they bring it into a bed verye fayre and well made, and they cõsume ten dayes in the funerals of him, and ther is no meeting nor assemble of Magistrates, but continuall weepinge and lamentation, and in this they agre with the Persians that whē the king is dead he that succeedeth, dischargeth from all dets whosoeuer oweth anye thing to the king or to the commõ wealth. Amonge the Persians he that was created king, did remit to euery Citye the tribute which was due.

The Lawes of Draco.

ALL the Lawes which Draco made, appointed death almost for a punishmēt to euery offence. He made a law that they which were conuict of idlenes and slouthfulnes, should lose their liues. In like maner that they which stole herbes or fruite out of other mens grounds, ꝑ they shoulde dye for it. The same lawe of paracides,

Whereuppon Demades was wont to ſaye that the Lawes of Draco were wꝛitten with bloud and not with incke.

The Lawes of Solon.

SOlon made a lawe ꝑ thoſe which were condemned of paracide, and of affected tyꝛanny, ſhould neuer be receiued into any office, & not onely theſe he excluded from all kinde of dignity but ſuch alſo as would follow neither part when any tumulte oꝛ ſedition were in the Cittye, thinking it to be the parte of an ill Citizen when hee had ꝓuided well foꝛ his owne ſafety, to haue care oꝛ reſpect of common affayꝛes. This alſo was a ſtraunge decree of his making. that ſuch womē as had huſbands nothing meete foꝛ benerous actes, ſhould take one whom they would chooſe, of their huſbāds kinſfolkes withoute daunger. He foꝛbad lamentacion and mourninge in another mans funeral, & that the ſonne ſhould not giue any helpe oꝛ refreſhing to his father if ſo be ꝑ he cauſed him not to be bꝛoughte

by in some arte necessary for the vse of life, and that there should be no care betwixte the parents and them that were borne bastardes and in vnlawfull matrimonye.

For he that doth not kepe himselfe chaste from the companye of harlots, doth plainlye declare that he hath no care of the procreation of children, but of libidious pleasures, and doth depriue himselfe of his iust rewarde. He woulde haue a common aduulterer taken in aduulterye to be slaine scot free withoute anye daunger. Whosoeuer did violentlye misuse anye maydes or virgins, hee would haue them mulcted or amerced with ten grotes, the which was a great summe of money of his coyne.

Whosoeuer had brought a wolfe by him ouercome, shoulde haue fiue grotes to be gathered of the comminalty, and if it were a she wolfe, he should haue but one grote. It was a custome amongest the Athenians, to persecute that beast which was as well hurtfull to their catell as to their fields. Hee commaunded that the children of those which perished in warre, shoulde be brought vp and taughte of the common charge, wherewith many being incouraged,

ged, did ſtoutly and manfully fight in battaile. He would alſo that whoſoeuer loſte his eyes in battaile, ſhould be brought vp and kepte of common charges. He made a Lawe alſo, that hee ſhoulde not haue the wardſhip of the childe, to whom the inheritaunce might come after the death of the child. And that whoſoeuer thruſt oute another mans eye, that he ſhoulde loſe both his for it. Another law of his was, that no man ſhould take away that which he laid not there, and if anye did the contrarye, it ſhould be iudged a capital offence. If the Prince were taken or found dronken, that he ſhould dye for it. He permitted honye & waxe to be caryed into other countryes. Hee thought no man meete to be free of a Cittye, but the craftes man which came with his whole familye to Athens, or els was baniſhed from his owne countrye.

Of the warres and maners of the Turkes.

THe Turkes haue a marueylous celerity in doing, a conſtancy in daungers and obſeruation of the Empyre. They wil

well swimme ouer very deepe and daungerous waters, they passe ouer straung hils, and being commaunded they go throughe thicke and thinne headlonge, hauinge no regarde of their liues, but of the Empyre. Most apt and readye to suffer fastinge and watchinge. There is no sedition amongest them, no tumult. They vse horrible soūds and not outcryes in warre, in their tentes in the nighte time, there is such diligente silence, that they had rather suffer their prisoners to escape, then to moue any tumult. The Turkes of all kinde of people, are sayde at these dayes to vse moste lawfull fightinge, so that it is no maruayle whye their common wealth continueth so longe, and encreaseth so much that their Nation is almost inuincible, excepte they bedestroyed by some plague or pestilence, or ciuill discorde. The souldiers haue an honest kinde of apparell. In their saddles and bridels, there is no curious superfluitye. No man goeth armed but in the time of warre. Their weapons are broughte after them in burdēs, they vse no banners nor standerdes, but in the toppes of their Iauelins they haue certaine threades of

diuers

diuers colours hanginge, whereby one Captaine is knowen from an other.

They vſe the drumme and the fluite to cal and moue men to fighte. They praye for their ſouldiers in euery congregation and ſolempne meetinge, but rather for ſuch as haue dyed for their countrey, calling them happye and bleſſed, that they dyed not at home in the lamentation of their wiues, and children, but abroade amongeſt theyr ennemyes weapons, and terrible noyſes. They write and deſcribe the victories of theyr auncestours, they ſinge and extoll them being written, for they thincke their ſouldiers mindes to be much encouraged by theſe meanes. They doe ſo abhorre pictures and engraued Images, that vpon ſuch cauſes the call the Chriſtians Idolaters. They haue no belles, nor yet do ſuffer ꝑ Chriſtians abiding amõgeſt them to haue bells. They neuer play for money or any other thinge, but ſuch as be founde playing be greeuouſly ſlaundred in euerye mans mouth. No man of what ſtate or degree ſoeuer he bee, deſireth to ſitte on a benche, but they lye downe and ſit on the earth like children, with a verye comelye

folding

folding of their garmentes vnder them.
The table whereon they feede for the moſt part is prepared of an oxe hide, or an harts ſkinne, vndreſſed and roughe with heare ſtill, hauing the roundnes of foure or fiue hande breadthes. No man entreath into any houſe, church, or other place wherein they muſt ſitte, vnleſſe his ſhoes bee of, becauſe it is accompted an vnhoneſt and vndecent pointe for any man to ſitte with his ſhoes on his feete, and therefore they vſe a kinde of ſhoes, that maye eaſilye be put on and of. The place where they ſit eyther at home or in the Churches, is ſtrewed and couered either with tapeſtrye clothes, or broade cloth or ruſhes, and ſometimes for the moyſture and vncleanes of the place they haue bourdes and Tables.
The garmentes both of men and women are large and longe enoughe, open in the former parte. They haue great care in empting the belly and making vrine, that they tourne not their faces towardes the South, which way they are alwayes wont to looke prayinge. They take alſo greate heede leaſt any man ſhould ſee their filthines in diſcharging nature. They abſtaine

from

from wine as their lawes doth commaũde them becauſe it is a prouoker of all vncleanneſſe and vice, and yet may they lawfully eate grapes. They abſtaine alſo from ſwines bloud and fleſh, and from all fleſhe that dyeth of the murraine. All other meates they do eate.

Howe the Turkes do beleeue, and howe they worſhip God.

The Turkes confeſſe one God which hath none like or equall to him whoſe faithfull Prophete they accompte Mahumet. Fiue times a daye they praye with their faces tourned into the South, and before they do this, they prouide that they haue a moſt perfect cleannes of bodye in euery part: handes, armes, mouth, eares, noſethrils, eyes, heares, waſhinge their feete moſt decently, eſpecially after carnal copulatiõ, & natural euacuatiõ, except they haue bin ſick or trauayling abroad. If they wante water to do this, which is ſeldome ſeene, becauſe in euery Citty, they haue bathes continually flowinge, then they wipe

and

and rub them otherwise. Euery yere they faste a whole moneth and a weeke moste straightly, in the daytime neither eatinge nor drinking any thing, nor yet hauing any coniunction with women, but after the Sunne set, vntill the Sunne ryſinge the next day, they fill themſelues with meate and drincke and benerous pleaſure. in the ende of this ſolemne feaſte, they celebrate the feaſt called the Paſch in remembrance of Abrahams Ramme which appeared in ſteede of his Sunne at the Sacrifice, and of a certaine nighte wherein they ſuppoſe the Alcorane was geeuen from heauen. Their prieſtes do not much differ from the laitye, nor their Churches from common houſes. It is ſufficient to know the booke which is called Alcorane, and ſuch things as appertaine to prayer and obſeruaunce of the Lawe. They lacke not their readinges and ſtudies of artes and ſciences. They haue no care of churches nor ſoules departed. They houe no Sacraments nor obſeruation of reliques, holye veſſels nor alters, but they are attente and diligente in looking to their children, their wiues & familye, to tillage of the grounde, to marchandize

chandize, to huntinge, and like exercises, wherewith life is maintayned. They bee free from ſeruitude and exactions, theſe prieſts be honoured of euery body as men that knowes the ceremonies of the lawes haue the gouernment of Churches, & can inſtruct others. They haue many ſcholes and places of exercise, wherein ſuch politicke Lawes are taughte, as haue beene made by their Princes for the adminiſtration of the common wealth, and defence of the Countrye, wherein they that profite ſome of them are made rulers in Eccleſiaſticall matters, and ſome be ſeculer magiſtrates, there be alſo in that ſect manye and diuers religious ſorts, whereof ſome liuing in woodes, and ſolitude vtterlye refuſe the companye of men, ſome keepinge hoſpitalitie in Cittyes, do releeue ỳ poore ſtraungers with hoſpitalitye, if they haue not to refreſhe themſelues with all, for they themſelues alſo liues of begging and almes, manye of them wandringe aboute Cityes, carry good and alwayes freſhe water in certaine bottels, of the which they giue to euerye one demaundinge for the ſame, freely and gladlye for the which dutifull

tifull good will and worke of mercye, if any thinge be giuen they take it, they couet nothing, but they make so greate a shewe and ostentation of Religion both in their deedes and sayinges, and also in their maners and gesture, that they rather seeme Angels then men, Such is the discrete in mens eyes. The Turkes ceasse from all labour on the Fridaye, and keepe it with as much religion and deuotion as wee do the Sonday. But the Iewes do maruaylously obserue the Saturdaye. In euerye Cittye there is one principall Churche, wherein they meete together after noone euery body, & after their prayers solempnye done, they haue a Sermon. They haue large & sumptuous Temples, which are called in their tongue Meschit, where in they haue no Images at all, but it is found written euerye where: There is no God but one, and Mahumet his Prophet. One creator and the Prophets equall. And also There is none so stronge as God.

There be in their Churches a great nomber of burning lampes with oyle. All the Church is white, the pauemente is layde with matts and other thinges, and aboue

many

manye clothes of tapeſtrye, and Arras be hanged. There is a great turret about the Church, on the top wherof their miniſter when ſeruice time is, ſtandeth and putting his fingers in his eares, with an high voyce in his owne tongue hee repeateth theſe woords thrise: One true God. Whē this crye is harde, the nobles and the meaner ſorte, commeth to the Temple, onlye intent to deuocīō, and the miniſter prayeth with them, and that he ought to do foure times betweene daye and night by his office; and they which come to the prayers, ought to waſhe their handes and feete and ſecrete partes. They muſte put of their ſhoes, and leaue them before the Churche gate, and thus ſome enter barefoote into ꝑ Churche, and ſome with verye cleane and fayre ſhoes. The women ſit together in a ſecrete place from the men, ſo that the mē maye neither ſee them nor heare them, albeit they come not ſo often to the Church. In their prayers they cruciate and afflict their boodyes marueiloully with continual agitations and vociferacions, ſoe that often times they ſowne and fainte in minde and ſtrength. They thincke it an horrible

thinge and moste wicked, that a Chꝛistian mã should be pꝛesente at their ceremonies and Sacrifices, hauinge this opinion that their Temples are contuminate and defiled of vncleane and vnwashed men, theyꝛ minister getteth him into the pulpit, and there about two howers he pꝛeacheth, and when his sermon is done, two childꝛen assende thither which singe their pꝛayers sweetely, after this their mynister beginneth with all the people to singe in a lowe voyce, bending his body on euery syde, but his wozds are nothing but these: There is but one God. They keepe Thursday also as a festiual day, albeit the Friday is most deuoutly and most religiously halowed of them, because they haue an opinion amongest them, that Mahumet was bozne vpõ the Friday.

The opiniõ of the Turkes vppon the world to come.

THE Turkes attribute soe muche to Mahumet and his Lawes, that they assuredlye pꝛomise euerlastynge happynes to such as keepe their Lawes, that is to

to ſaye a Paradiſe of pleaſure, a gardeine hauing moſt pleaſaunt and ſweete waters ſet in a pure and temperate ayre, wherein they ſhould haue whatſoeuer they would, as all kinde of daintye diſhes for ſacietye, ſilke and purple apparell, ponge and beautifull maydes at their owne will and pleaſure, with golden and ſiluer plate, and Angels ſeruinge and miniſtring vnto theym, like Butlers, bringinge milke in golden plates, and red wyne aboundātly in ſiluer cups. Contrariwiſe to thoſe that breake theſe lawes, they threaten the daunger of hell and euerlaſting deſtruction. This alſo they beleeue, that how greate offences ſoeuer a man hath committed, if he will beleeue onelye in God and Mahūmet when he dyeth, he ſhal be ſafe and happye.

Some of their religion haue this opinion that the lawe profiteth nothinge, but the grace of God whereby a man muſte be ſaued, which without merit or lawe is ſufficient to get ſaluation. There be ſome as it were ſucceſſours of the prophets and fathers, alledging and affirming the Traditions of the elders, which teach that men by merit may be ſaued without the Lawe

and Gods grace, so that they be earneste in prayers, in watching and meditations. There be others againe that affirme euerye man to be saued in the lawe that is giuen of God, because those Lawes are equally good to those that keepe them, and one ought not to be preferred before another. So you may see where Christ is not howe inconstant mindes wauer in diuers errors, the which thing also may appeare amongest some Christiãs, as such as seeke for saluation of any other then of the Sauiour onely.

Of the Fasting and meates of the Turkes.

THe Turkes are wonte to fast one moneth and one weeke euerye yeare, but they doe not alwayes keepe one prefixed time, for if this yeare they faste in Januarye, the nexte yeare they will do it in Februarye, the third in Marche, and so orderlye of the rest, and when they do fast, they taste and eate nothinge all the whole day, not so much as breade or water, but when starres appeare it is lawfull for them to

eate

eate all thinges, ſauinge thinges whiche are ſuffocate and ſwynes fleſhe.

They haue vineyards the fruite and commoditye whereof they vſe diuerſlye. The Chriſtians make wyne, and the Turkes do ſo prepare honye and rayſons, that they appeare alwayes freſhe both in taſte and ſighte, they haue three maner of drinckes, the firſt of Sugar or hony mixte with water. The ſeconde of rayſons ſod in water the ſtones caſt awaye, and then roſe water is added vnto them, and a little of the beſt hony. The third is made of wyne wel ſodden, and repreſenteth a kinde of honnye both in taſte and ſighte, this is tempered with water and geeuen to Seruauntes to drincke. When they ſhould eate any thing they ſtrewe theyr flooꝛes and grounde with mattes and other thinges, then they laye carpets and tapeſtrye wooꝛke oꝛ cuſhens, and ſome ſit dawne vppon the naked earth, their Table is of ſome ſkinne, (as I ſaide before) it is drawen at large and ſhit together againe as a purſe, they ſitte not downe after oure maner, noꝛ yet as the people of olde were wonte to do leaninge on their elbowes, but with their feete fol-

ded together in the formes of this letter X like vnto the maner of botchers, and before they take anye meate, they haue theyr prayers or thanckes geuinge. They eate greedily and hastely with great silēce, but all their wyues keepeth themselues in secrete. Those which are captiue women neuer go abroade, nor can get lycence, but with other Turkishe women when they goe to washe them in bathes, or in anye other place out of the Cittye for recreation sake into gardens or Vineyardes, but alwayes keepe home at their woorke, and it is not lawfull for other women to be conuersaunt with their captiues.

Of the Circumcision of the Turkes.

THe Turkes vse circumcision not in ẏ eight daye after the maner of the Iewes, but as sone as the child is past seuen or eight yeares, and can speake the tongue well, the whiche thinge is a misterye with them, for the woordes of confession which are required before citcumcision, and the childe for this is not brought in the Temple,

ple, but is circumciſed at home in his pa-
rẽts houſe. There be aſſembled at this no-
table feaſt all their frendes, and commonly
amongſt the richer ſorte, they kill an
Oxe, and therein they include and put in a
Sheepe exenterate and ready dreſſed, in ꝓ
which Sheepe ther is a Hen, in the which
Hen there is an egge, which are all roſted
together for the ſolemnitye of that daye,
then at Supper time in their banquet the
child which muſt be circũciſed is brought
in, whoſe yearde and priuye member the
Phiſition openeth, and apprehendeth the
folded ſkinne with a fine payre of pinſons,
then to take al feare away from the child,
he ſayeth that he wil make the circumciſiõ
the nexte daye, and whileſt hee dreſſeth thoſe
woundes, hee ſodenly cutteth the prepuce
which is the ſkin that couereth the head of
the yearde, lapinge a little ſalte on the
wounde. They do not giue names to their
children in the daye of circumciſion, but in
the day of their natiuity, after three dayes
ſpace he that is circumciſed, is leade wyth
great pompe vnto the bath, when he com-
meth home againe, hee is led throughoute
all the geſtes which offer vnto him theyr

prepa-

prepared gifts, some giue silke garments, some siluer cups, others presente him money or horses. If any Christian man of his owne accorde confessinge Mahumet, will suffer himselfe to bee circumcised, whiche thinge chaunceth often times for the greuous exaction and burden of the tribute, such one is led throughout all the streates and lanes of the City, with great honour and triumphe of the people, for ioye playinge on the drummes, and to him manye giftes are presented, and afterward hee is made free from their paimēt and tribute. Yet the Turkes compel no man to the denial of his religion, although they be commaunded in the Booke of Alcoran to expulse the aduersaryes and gainsayers, whereof it commeth to passe that so many and diuers sectes of people are founde amongest the Turkes, all which doe reuerrence and honour God after their peculier rites and customes. Their priestes do little differ from the laity, and there is no great learninge to be required in them, it is ynoughe if they can reade the booke of Alcoran, but those that cānue interprete the booke accordinge to the text, are estee-

men as moſt cunninge, becauſe Mahumet) haue his preceptes not in the vulgar Turkiſhe tongue, but in the Arabicall tongue, and they thincke it a wicked and vnlawful thing to haue them interpreted or ſet forth in the vulgar tõgue, theſe mynyſters haue their ſtipende and rewarde of the Prince for their paines, they haue wyues and apparell euen as ſecular men, if the ſtipende be not ſufficient for the multitude and nõber of their children, then maye they practiſe and vſe all maner of Artes, craftes & trades that other men doe, but yet they are free from exactions and other impoſitions, and are greatlye eſteemed of the common ſorte. They haue diuers liuinges ſolitarye like vnto monkes, which vnder the colour of religion, inhabite the woods and deſert places, vtterly renouncing mẽs company, and ſome of them haue nothing of their owne, but they goe almoſt naked, ſauing that their priuy partes be couered with Sheepe ſkinnes, they trauaile and wander throughe oute countries aſkinge almes as well of the Chriſtians as of the Turkes. Some of them goe ſeldome abroade, but continue in Temples hauinge

in

in the corners of Churches litle cottages, their heades vncouered, their feete without shoes, their bodies without garments bearing nothing about them but one shirt, they fast many dayes and praye that God would reueale vnto them things to come, and the Prince of the Turkes is wonte to aske counsel of them whensoeuer he goeth about any warres.

VVhat execution of Iustice the Turkes haue, what kinde of mariages, what maner of apparell and liuing.

The Turkes do execute iustice most exquisitely, for he that is gilty of slaughter or bloudshed, is alwayes punished w like vexation and torment. He that is take with a womã in adultry, is stoned to death without mercy or tarying. There is also a punishmente apointed for those which are taken in fornication, for whosoeuer is apprehẽded for it he must suffer eight hũdred lashes with a whip: a thiefe for the first & seconde time, is so manye times scourged also, but if he be taken the thirde time hee loseth

looſeth his hande, at the fourth time hys foote. He that doth anye damage to anye bodye, is compelled to make ſatiſfaction according to the eſtimate of the loſſe.

They admit no witneſſes but verye meete and allowable perſons, and ſuch as maye be beleeued without anye othe. It is not lawfull for anye man that is of full age, to liue out of matrimonye, they maye be maryed to 4. lawfull wyues, and thoſe whoſoeuer they will choſe, except their mothes and ſiſters, hauinge no reſpect at all to the propinquity of bloude, they maye haue as manye illegitimate and vnlawfull wiues as they pleaſe and be able to keepe, the children both of lawfull and vnlawfull wyues are equally heyres in their fathers goods, ſo that they obſerue this order, that two daughters ſhall but matche and be equall with one ſonne. They keepe not ii. or more wyues in one houſe or in one Citty, for feare of often contention and vnquieting, but in euery Citty they keepe one, the huſbandes haue this liberye to putte them away three times, and to take them againe thryſe, thoſe wyues which are put away, maye if it pleaſe them continue and

abide

abyde with such men as receiueth them. The women are very decent and honeste in their apparell, they vse on their heades a kinde of linnen like vnto ponge damsels, and they haue veyles ouer the same, the folding whereof is so decent, that the top of it hangeth ouer the lefte or righte syde, wherewith if they go from home or come into their husbandes sight, they may quickly couer all their face sauinge the eyes, the woman may neuer be seene in the company of mẽ, nor to go to market nor to bye or sell anye thinge, in the Churches they haue their places seperate from the men so closely that no man may pipe into them nor by anye meanes enter into them, and yet it is not lawfull for euerye woman to enter in thither, but for noble mens wiues and neuer els but on Fridaye at xii. of the clocke onelye, they vse their prayers, the which is a solempne time with them, the talkinge of man and woman together openlye is so rare and against common custome, that if you shoulde tarrye a whole yeare with them, you coulde scantly see it once. It is thoughte a monstrous thinge that a man shoulo openly talke with a woman,

man, or ride in the company of any. They that are maried together do neuer vſe any wanton toyes in the ſighte of others, they neuer brawle nor chide, becauſe the men do neuer omit their gratitie towards women nor wiues, their reuerence towards their huſbandes: great Lords that cannot alwayes be with their wiues, haue Eunuches deputed to the cuſtody of them, whiche doe ſo diligentlye obſerue, marke and watche them, that it is vnpoſſible for anye other then their huſbands to ſpeake with them, or for them to do amiſſe and otherwiſe then well. They contracte mariage without any othe, they take no ſummes of moneye with their wiues, but are almoſte enforced to bye them, contrarye to the Romaines faſhion, where the ſonne in Lawe was wont to be boughte & not the ſonnes wyfe. The wife hath no ornamente nor decking vpon her body but that ſhe is driuen to gette of her father. A cauſe of deuorce with them is either barrennes, or intollerable maners, their Iudge is priuye to theſe thinges. The women vſe moſt ſimple apparell, ſhewinge no kinde of exceſſe in the worlde, they neuer come with

open

open face into the sight of her husbands or other men. The Turkes deteste oure hoose and greate breches, with their Codpeeces because they doe to liuelye expresse and shewe the priuye partes. Their heads be couered with linnen, hauinge a top like vnto a turret, and commeth neare vnto a pyramidate forme. They vse breade not of the worst sort, both black and white bread, sauing ẏ they cast a certaine kinde of seede vpon new bread, which bringeth a greate pleasantnes in eating. They haue diuers artificious wayes in preparinge meates, & variety of sauces, a solemne kind of meate with them is a kind of pottage made with ryce, so thicke, that it can hardlye be deuided with handes, from fishe they absteine maruaylouslye, they vse all kinde of fleshe sauing swynes fleshe. There be no commō Tauerns, nor Innes for gestes and straūgers, nor common vitaling houses, but in the streates diuers kinds of meates are to be solde, and other thinges necessarye for life. The townesmen cause their fieldes to be tilled by their seruauntes, and they paye tyth to their Emperour and ruler. Craftes men maintaine them with theyr

science

ciences, they that do loue idlenes doe periſhe with famine, they exercise marchandiſe moſt diligentlye, they paſſe & trauaile into Aſia the leſſe, Arabia and Egipt, and they haue their peregrinations alſo to the Uenetians. If they make water, they waſhe their yearde after it, if they emptye their bellies they make all cleane afterward, in like maner do the women, whom their ſeruauntes and bond men do follow bearing veſſels full of water, the man ſeruaunt folowing the maſter, and the maide the miſtres. They haue one kind of Judge as well Chriſtians as Turkes. And this Judge is bound to miniſter equally right to euery body.

Of Dame Flora.

THe Ladye which the Poets call dame Flora, was a notable and common harlot, whoe when ſhee had gotten greate riches by common ribaudrye, made the people of Rome her heire, and lefte a certaine ſumme of moneye, wyth the yearelye vſe, where of the daye of her Natiuitye ſhould be celebrate in the ſettinge forth of goodlye

goodly playes, the which thing because it seemed detestable to attribute a certaine solempne dignitye to a dishoneste thinge, they fayned and surmised her to be a Goddesse that had the rule and gouernaunce of flowers, and that it was meete she should be reconciled with ceremonies, þ̄ through her helpe fruites and trees might florishe and prosper.

Of the Ieate stone.

IN some parte of Englande and Scotlande, there is greate store of the best kinde of Ieat stone. If any body drincketh the pouder of this stoone in water, if the same party be contaminate with libidious actes, the same bodye oute of hande shalbe enforced to make vrine, and shall haue no ability to keepe it backe. But if a virgin drincketh of it, there is no power to make vrine followe. Munster in the 2. booke. Fol. 45.

Of the Burialls of the Turkes, and of diuers obseruations and customes.

When

VVhen any dyeth amongeſt the Turkes, they waſhe his Carcaſſe and couer it in verye fayre linnen clothes. Afterward they cary ẏ body out of ẏ City into ſom place, for they thinke it an hainous thing to burye one in the Temple. Theyr monkes go before the herſe with candels, the prieſts follow ſinging vntil they come vnto his ſepulcar and graue: if it be for a poore man that is deade, they gather money in euery ſtreate for the labourers and almes of the religious, and that they offer vnto him. The frends of the dead commeth oftentimes to the graue weepinge & bewaylinge, and they ſet the Sacrifice of their meates for the deade vppon the monument, as bread, flesh, cheeſe, egs, milke, and the feaſt is of nine dayes ſpace after the maner of the Ethnickes, and all this is eaten for the ſoule of the deade, of the poore, or els of the fowles of the ayre, or antes, for they ſaye it is as acceptable vnto God, to giue and offer almes to bruite beaſtes and fowles needing it as vnto mẽ, when it is offered for the loue of God. There be ſome that ſet birdes at libertye to flye, which were reſtrayned and ſhit vp,

geuing money accordinge to the valewe of the birdes. Some cast breade to fishe in the waters for Gods sake, sayinge, that they shall get of God a noble rewarde for such bountye and pitye towards those that neede it. The Turkes haue also three diuers maners of washing them, the first is a sprinckling of all the whole bodye, wyth water, and that this shoulde not be vaine nor frustrate, they shaue the heares from euery part of their body, sauinge onely the beards in men, & the heares vpon womens heads. And yet they washe them very curiously and kembe them often, therfore in the more famous Citties there be bathes which they vse continually. Where there be no such, they haue some secret place prepared to washe them in houses that they might be well clarified with water before they go out of the house. They haue another kinde of washing nothing necessarye as when they ease nature of superfluities. For then in some secrete place they washe their secrete parts, there is none seene stādinge or vprighte when he deliuereth nature of superfluous burdens. The thirde kinde of washinge is to purifye the instrumentes

ments of ſences wherein they waſhe both handes and armes euen to the elbowes, then their mouth, their noſethzils, and all their face. Both men and women do make a ſcraping of filthye places euery moneth twiſe or thzise, but eſpeciallye when they frequente the Temples, otherwiſe they ſhould be burnte as violaters and pzophaners of a ſacred place. They vſe ſuch ſeuerity in warre, that no ſouldier dareth take away any thing vniuſtly, for if he doth hee ſhalbe puniſhed without mercye.

They haue ordenarye keepers and defenders of thoſe thinges as bee in ſouldiours wayes, the which are bound to maintaine the Orchardes and gardeines, with theyr fruites, aboute highe wayes, ſoe that they dare not take an apple or any ſuch like, without the lycence of the owner. For if they did they ſhould ſuffer death for it.

Of this writeth one Barthelmew Giurgeuitus, that was captiue thirtene yeares in Turkie after this ſort. When I was in the Turkes armye in his expedition againſte the Perſians, I did ſee a certaine horſeman headed with his horſe and ſeruaunte alſo, becauſe his horſe being looſe

entered into the fields of another man. None of the princes or Dukes possesseth anye prouince or Cittye as rightfull enheritaunce, nor they cannot leaue anye suche thing after their death to their children, or successors without the consent of the king and supreame gouernor. But if any Duke desireth to haue any certaine possessions, it is graũted to him vpon this cõditiõ, there is a perfect note made of the price, and of the rents, & reuenues of those possessions. The Turke knoweth also how many souldiers may be kept with that yearely reuenewe, and so many souldiers he enioyneth him to keepe, the which oughte alwayes to be in a readines at euerye commaundement, otherwise ỳ Lord shal lose his head, if he did not aunswere his duty and office.

How the Christiãs taken of the Turkes in warre be handled, and tormented, and howe they are made free.

THe Emperour of the Turkes when he maketh his expeditiõ against ỳ Christiãs, he hath alwayes wayting vpon him a compa-

a company of butchers & ſellers of Boyes to abhominable vſes, whoe carrye with them a greate nomber of longe thaynes, in hope of bondmen and captiues, wherein they lincke and binde fiftye or threeſcore eaſlye by order. The ſame men do bye alſo of ſuch as haue boties or prayes, as many as haue not periſhed with ſwoorde, the which thinge is permitted them vppon this condition if they giue vnto the Prince the tenthe or tithe of their bondmen, priſoners and Captiues. The other it is lawfull for them to keepe to theyr owne vſe and Marchandize, and there is no better nor more plenteous a Mart amongeſt thē, then of bondmen.

The Emperour doth ſo ſeperate ỹ olde men and the youth of both kindes which commeth to him in the name of the tenth or tithes, that he ſelleth them of ripe age, for the ploughe and husbandrye: Yonge maydes and yonge men he ſendeth awaye to a certaine place, to be inſtrueted in certaine artes, that he might vſe them afterward more commodiouſlye, and firſt they go aboute this to make them denye their Chriſtian Fayth and then to haue theym

circumcised, and when they are once entered into their ceremonies, accordinge to euerye mans disposition and wit, he is appointed either to study the Lawes of their Nation, or els to practise feates of warre if more strength appeareth in the bodye than in his witte, they are so instructed in the principles of warrelike affayres, that for the weakenes of their strengthe, firste they vse an easye bow, afterward as their strength increaseth and they haue more exquisite knowledge, they haue a more strong bow vntil they be meete for warre. There is a maister which calleth seuerely vpon daily exercise, as often as they swarue from the marke soe oftentimes are they whipped. Others are made meete and cunninge to fighte with staues. But they in whom there is a greater grace of beautifull forme are so mangled that no manlines appeareth in their bodyes, they haue beene so abused with great daunger of life, and if they doe escape they be meete for nothinge els but ministers of most flagitious voluptuousnes, and when their beautye waxeth olde, they are deputed into the office of Eunuches, to obserue and

keepe

keepe matrones, or els they are addicted to the cuſtodye of Horſes or Mules, or to kitchin drudgery. Maydens that are verye comely and beutifull, are choſen to be their concubines, thoſe of the meaner ſort are geuen to matrones to waite vppon them, where they haue ſuch filthye ſeruices and functions, that they cannot be named with honeſtye, for they are compelled to follow them with a veſſell of water when they go to diſcharge the bellye, and thoſe partes. Other be kept at maydens worke, as ſpinning and bakinge.

When the Turkes haue gotten any yong priſoners, they vſe them with threateninges, promiſes, and flateringes, that their new bondmen would be circumciſed and when anye hath admitted that, hee is vſed with a little more humanitye, but all hope of returning againe into his countrye is vtterly taken away, and if he once goeth aboute it, he is in daunger of burninge. Theſe becauſe they are thought more ſtedfaſte, and leſſe geuin to runne awaye, they are preferred of their Lordes to warlike affayres, their libertye is then due vnto them, when they beinge vnprofitable for

yeares be rather reiected of theyr Lordes than dismissed, or els where theyr Lorde hath giuen them libertye in warre for the daunger of death, that he hath escaped by them. Matrimony is permitted vnto thē but their children are taken from them at the Lordes wil, the which causeth the wiser sorte to abhorre from mariages, they vse other extremely that refuse circumcision. They haue a very hard life that haue not learned any arte or crafte: for such are in greate estimation as are cunninge craftes men. Wherefore the noble men, the priestes and the learned sorte, which passe ouer their liues in quietnes and idlenes, whensoeuer they chaunce into their handes, they are thoughte most myserable of all, for the marchaunte seller of them can not abide when he seeth no profite to come of them nor any good sale to be made. These go with theyr feete and heade vncouered, and for the moste parte with naked bodies, throughe the snowe, and vpon the stones, both winter and sommer they are enforced to trauaile, and there is no ende of these myseries, before that eyther they dye or els they finde a foolishe Lorde in

the

the bying of ill marchandize. No man is ſo happy of what condition ſoeuer hee be, or of what age, beauty or arte he bee that they wil lay him, being ſicke in his iorney at any Inne or lodging houſe, for firſt hee is compelled to go with ſtripes, and if hee cannot ſo do, he is ſet vpon ſom yong beaſt, and there if he cannot ſit, he is bound with his body flatte euen like vnto a packe or a burden, if he dyeth they take away his clothes and caſt him into ỹ nexte ditch or valley for dogs and Rauens. They keepe their captiues not onelye in chaynes, but alſo with giues vppon their handes, as they leade them, the diſtance betweene thē is aboute a yearde, leaſte they ſhoulde one ſpurne and hurt another, and this do they for feare their bondmen hurle ſtoones at them. For where as euery one that is a common marchant and ſeller of men, leadeth a greate nomber of bondmen, ſo that ten of them oftentimes haue fiue hundred in chaines, they feare the force of ſuche a greate multitude, if their handes ſhoulde be at libertye to throwe or caſt any thinge. In the nighte time they make their frete ſure with chaynes and irōs, and lay them

vpon

vppon their backes, open to the iniurye of the ayre, the women are vsed with moore humanitye they that are able do go vppon their feete, and they that are lesse able, be carryed vpon yonge cattell, and those that are so weake that they maye not suffer the shaking of the horses, or Asses, or such like are caried in hampers and paniers, like vnto geese and swannes. The nighte is moore heauy vnto them, for thē eyther they are shutte vp in stronge holdes, or els are compelled to suffer the filthy luste of those that haue bought them, and great lamentation is hearde in the nighte time both of yonge men and yonge women, sufferinge much violence, so that they spare not them of sixe or seuen yeres of age in this misery, such is thē cruelnes of that filthye nation, against nature in the rage of voluptuousnes. When the daye commeth they are brought forth into the market as sheepe & goates to be solde, when they that would bye theim come, the price is made, if the captiue pleaseth him, all his apparell is cast of, that he mighte be seene of his mayster that shalbe, all his partes and members are vewed, touched, searched and tri-

ed, if

ed, if there be anye faulte in his ioyntes or not, if he pleaſeth not the byer, he is reiected againe to the ſeller, and this is as often done as any doth cheapen or go aboute to bye, if the byer liketh the bondman, hee is caried awaye to a moſt greeuous ſeruitude, as to be either plowman or ſheepehearde that hee might not remember the more greeuous ſcienees. If any be taken with his wife and children, noble men wil bye him gladlye, and make him ruler of his villages, and giue him charge of his groundes, vineyeards and paſtures, but his children muſt be bondmen, if they perſeuer and continue in Chriſtian faith they haue a determinate time to ſerue, ẏ which beinge paſte they are made free, and yet their children except they be redeemed cõtinue in ſeruitude and bondage at the will and pleaſure of the Lorde.

VVith what burden and exactions the Chriſtian Princes are charged and oppreſſed being ouercome of the Turkes.

The

VVHen the Turke hath taken anye Chriſtian Prince, hee taketh all their goods as wel moueable as vnmoueable as a pray and booty, he putteth away nobilitye cleane, eſpeciallye of the kinges ſtocke, the clerkes and clergie hee killeth not, he ſpoyleth them of al wealth and dignitye and maketh them verye mockinge ſtockes in beggerye. The Turkes take alſo oute of the Chriſtian Churches all bells, or ganes, and other inſtrumentes of muſicke, and after they haue prophaned ꝑ Churches they conſecrate them to Mahumet. They leaue poore and ſmall Chapples to the Chriſtians, where they may do their holy ſeruice, not openly but in ſilence, the which if they fall by anye earthquake, or be ruinous by anye ſodeine fyer it is not lawfull to repaire them againe, but throughe great ſummes of money geeuen. They are forbidden to preache or teache the Goſpell, and it is not lawfull for anye Chriſtian man, to beare anye rule in the Common wealthe, nor to beare weapons or vſe like veſture with the Turkes. If anye contumelious wordes be ſpoken of the Chriſtian or of Chriſte, he muſt ſuffer it, & hold-

holde his peace, but if the Chriſtian ſpeaketh any thing vnreuerentlye of their religion, he ſhalbe circumciſed againſte his wil, but if any whiſper anye thing againſt Mahumet, he ſhalbe burnt. The Chriſtians giue the fourth part of al their fruit, and commoditie both of the profite of their fields and cattell, and alſo of the gaines of their artes, and craftes, there is another charge alſo where they paye for euery one in their familye a ducate, and if the parentes be not able to paye, they are compelled to ſell their children to ſeruile offices, other bounde in chaines doe begge from doore to dooze to get their fees to diſcharge the exaction, and if they cannot by theſe meanes paye it, they muſte be contente to ſuffer perpetual empriſonmente. Thoſe captiues that goe aboute to flye awaye if they go into Europe, they haue the eaſier flighte, ſeinge that nothinge is to hinder their paſſage, but certaine waters which are paſſed ouer eaſlye, and this doe they moſte attempte in Haruеſte time, becauſe then they maye hide them in the corne and liue thereby: in the nighte time they take their flight, and in the daye time they hide them

them selues in woodes and puddles or in the corne, and had rather bee deuoured of wolues, and other beastes then to be sente againe to their olde maisters. But they which into Asia take their flighte, go first to Hellespont betwixte Callipolis and ꝑ two Towers which were of old called Sestos and Abydon, but nowe they are named Bogazassar the Castells of the Sea mouth, and with them they carry both an axe and roapes to cut downe woode and to binde them together, whereof they make boates or little ships to passe ouer the sea, carying nothinge but salt with them, and in the night time they conuay themselues into the shippe in the water. If the winde and the Sea fauoureth them, they passe ouer in three or foure houres, but if the troublesome sea be againste them, either they perishe in the water, or els be cast againe to the coast of Asia.

When they are gotten ouer the Sea, they seeke vnto the mountains, and beholdinge the Pole, they take their iourneys towards the North. In their būger they refreshe themselues with salted herbes. If manye runne awaye together, in the night

nighte time they inuade ſheepeheards and ſlea them, and take away all ſuch meate & drincke as they finde, but yet manye times they themſelues be ſlaine of the ſheepeheardes, or els taken of them, and ſo deliuered to their old maiſters, to all kinde of ſeruitude: and the greater nomber is conſumed with daungers, for few eſcape free and ſafe, becauſe they periſhe either by ſhipwracke, or by deuouring of beaſtes, or by their ennemies weapons, or els by famine, when as it chaunceth that they after their running away make any long abode in the woods. Many kindes of puniſhmentes are prepared, deuiſed and appointed for fugitiues, and ſuch as runne away, for ſome beinge hanged by the feete are moſt cruellye tormented with whips, and they that committe homicide or murther, haue the ſooles of their feete cutte with a ſharpe knife in many ſlyces and cuttings, and after they are ſo cut the woundes bee rubbed and ſprinckled with ſalt, and ſome haue a greate iron coller with a gallowes of iron, which they muſt beare for a longe time both dayes and nights.

Of

A briefe collection Of Tantalus.

TAntatlus was a kinge of Phrygia exceedinge couetous, whom the Poets faine to haue bidde the Gods to a banket, and he beinge desirous to make a triall of their deitye, when they appeared at his house in mens likenes, did slea his owne sonne Pelops and set him before them to be eaten as meate, geuinge the flesh an other name vnto them, who vnderstanding his horrible acte, did not onelye abstaine from eating thereof, but also gathering ỳ partes of the child together, brought him to life againe. For this offence Iupiter caste him into hell, and enioyned him this punishmente: that hee shoulde continue in most cleare water, and stand vp in it euen to his neether lippe, and that most goodly apple trees bearing most sweete and redolent fruit, should hang ouer him and touch his mouth almoste, the which thinges as soone as hee shoulde go aboute to taste off, they should flye from him, and so they did, that, betweene the apples and the water, hee consumed with famine and thyrst, and was tormented with great penurye, euen

in

in preſente plentye. Whereof a prouerbe hath ſprong, to cal it Tantalus puniſhmēt, when as they which haue goods enough, cannot vſe them.

Of the Temple of Epheſus.

IN the country called Ionia there is the noble City of Epheſus, which was built in the 32. yeare of the raign of king Dauid by Androchus the ſonne of Codrus kinge of Athens. The Amazons did erect in it in the honour of Diana a noble temple ꝑ like whereof was not then in all the worlde, & therfore it was accompted amongeſt ꝑ. 7. wonders of the worlde: it was 215. yeres in makinge and ꝑ of all Aſia, & ſet in a miry ground, for the auoyding of earthquakes, there were 127. pillers in it made of theire inges one by one, which were in heighte 60. foote, whereof 36. were carued with maruellous workemanſhip. The length of the whole Church was 425. feete, and the breadth 220.

All that toke this Church for ſanctuary, had greate immunities and priuiledges, there were alſo ſo manye giftes and mo-

numentes giuen to this Church from all Nations and Cittyes, that none in all the world might be compared to it in wealth. S. Paule preached at Ephesus iii. yeares and conuerted many to the fayth. S. John also the Euangelist died in this Cittye. But this sumptuous temple was destroyed and set on fyer in the raigne of Galien' the Emperour, by one Erostratus whoe doing manye notable feates in warre and otherwise, when he perceiued that he got no reward nor renowne thereby, to leaue a continuall remembraunce of his flagitious and horrible act, did with greate fiers and monstrous flames, consume this faire Church, and brought it to ashes, thinking there by to be remembred in perpetuitye: and yet hee was deceiued, for there were general edictes and proclamations made, that no man vpon paine of death shoulde presume once to put his name in any wryting or Chronicle, to the intent ẏ he might haue bin buried with euerlasting obliuiō.

Of Artemisia the wyfe of Mausolus.

IN the Citty called Halicarnaſſus, Artemiſia ꝯ Queene erected a ſumptuous tombe in the honour of her huſband Mauſolus, which was done with ſuch a pompe and magnificency, that it was nombred as one of the ſeuen wonders of the woꝛlde. This woman maruaylouſlye lamentinge the death of her huſbande, and inflamed with incredible deſire & affection towards him, tooke his bones and aſhes and mingled theim togethet and bet them to pouder with ſweete ſpices, and put it in water, and dꝛuntke it off, and manye other ſtraunge ſignes of incredible loue are ſaid to haue bin in her, after this foꝛ the perpetuall remembꝛaunce of her huſbande, ſhee cauſed to be made a Sepulcher of maruelloꝰs woꝛkemanſhip in ſtoone, which hath bin famous and muche ſpoken off all men till our dayes, and this was in heighte 25. cubites, and compaſſed with xxvi. goodly pillers. This vaine comfoꝛt could not take away oute of the Queenes bꝛeaſt the conceiued griefe and ſoꝛrow of her huſband, but that ſhoꝛtlye after ſhee herſelfe yelded her ſoule and life, as vnmeete to tarrye after his death.

A briefe collection

Sardanapalus.

SArdanapalus was king of the Assirians whose Epitaphe had these wordes in the Assirian tongue: Sardanapalus the sonne of Anecendarassis erected in one day Anchiala and Tarsus two goodly Cittyes. Eate, drincke and playe.

These wordes as Cicero sayth might haue bin written vpō the Sepulchet of an Oxe, and not of a king. He was a most effeminate man giuen to all kinde of luxurye, and was not ashamed to spin amōgest common harlots and in womens vesture and attyre, to excel al others in lasciuiousnes. Wherefore the Assirians disdayning to obeye and subiecte themselues to such a feminine Prince, rebelled and made war against him, who beinge ouercome went into his Pallace, & there makinge a great fier caste himselfe and all his riches into ꝑ fier and so ended his life.

The people called

Amazones.

Penthesilea

PEnteſilea the Queene of ꝑ Amazones which were women abhorringe men, & practiſinge all warlicke affayres did noble deedes of manlye prowesſe at the deſtruction of Troye. Some ſaye that they had their beginninge of the Scythians after this ſorte. Certaine Scythians being driuen from their countrye with their wiues and remaynynge in the coaſtes of Cappadocia vſing to rob and ſpoile ꝑ borderers, were deſtroyed at the length by conſpiracye and diſceite. The wiues that followed their huſbandes and ſeing that they were lefte alone, tooke weapons and defended their borders, and alſo moued warre againſt their neighbours, they had no mind at all to marrye with their neighbours, calling it a ſeruitude and not matrimony, a ſinguler example of al ages, they encreaſed their common wealth withoute huſbands, and that one might not ſeeme more happye then another, they ſlewe ſuch huſbands as remayned at home. At the lengthe when they had gotten peace by force of armes, they vſed the ſociety of mẽ in the Countryes by theym, leaſte theyr whole Nation ſhould periſhe for lacke of

procreation, and if any men childzen were borne they destroyed them, and their yong women and maydes did not vse spinninge nor cardinge, but huntinge and handlinge their weapõs, so that euery female childs breaste was sered and burnte awaye, least they might be hindred therby in shooting, wherof they toke that name and were called Amazones. They conquered a greate part of Europe and did occupy many Cities in Asia, they had two Queenes, Marthesia and Lampedo, which deuiding their army into two partes, kepte their battels with great wealth and strẽgth, defending their borders stoutly. They did builde Ephesus and Smyrna in Asia the lesse, and did inhabite the chiefe Citty in Cappadocia. Some saye that in some places amongest them they had husbands, and that the women did beare all the rule and did all common busines and that the men did keepe charge at home like women, obeying the women in all thinges.

Of Hartes in Cyprus.

In

IN the ile of Cyprus Hartes are commonly ſeene to ſwim in flockes ouer the Sea in a ſtraight order laying their heads vppon the buttockes of thoſe that goe before, and thus they go by courſe. They ſee no lande but yet they ſwim in the ſauoure of it, the males haue hornes and of al kind of beaſtes euerye yeare at an accuſtomed time in the ſpringe they looſe them, therefore that day that they loſe them, they go into deſart places and hide themſelues as thinges that haue loſte their weapons: in eight monethes the females bring forth yonge, they exerciſe their yonge with runninge, and teach them to thincke vpon flying away. They leade them to harde and vnacceſſible places and ſhewe them howe to ſkippe and leape: but yet it is a ſimple beaſt and aſtonied at the marueylinge at euerye thinge, ſoe that when a Horſe or a Stere commeth neare, they do not marke the man that is huntinge at hand, or els if they perceiue a manne they wonder at his bowes and arrowes. They beare ſignes of their age in their hornes, and for euerye yeare they haue the encreaſe of a braunch in their hornes, vntill they be ſixe yeares

yeares of age, and after that time the like doth spring vp againe. And after this their age cannot bee discerned, but olde age is knowen by their teeth. The hornes doe not fall away from such as are gelded nor do not spring againe if they be gone. The hartes haue a naturall conflicte with the serpent, they search their cauerns, and with the breath of their nosethrils drawe them out against their willes. And therefore the sauoure of harts horne burnte, is good to driue away serpents, and against their bytinges a singuler remedy is made of the ruyn of an Hinde slaine in the dams belly. The Hartes liue a long time as an hundred yeares and more, the ende of the Hartes taple hath poyson in it, and therefore it is throwne awaye, powder scraped of the Hartes horne and druncke killeth y wormes in the stomacke, it is good also against the Iaunders.

Hartes horne against poison.

Of the Date tree.

THere is no cõtry that bringeth forth more fruitefull Date trees then the Holy lande: there be Date trees in Italy, but

but they are barren, aboute the Sea coaſt of Spaine there be fruitefull trees, but it is an vnpleaſaunt date, in Affrica there is a ſweete kinde of Date but it laſteth not, in the Eaſt parte of the worlde they make wynes of them, & ſome vſe them as bread, and ſome giue them as meate to their cattell. Hereof be the drye dates moſt plentifull in iuyce and meate, and of them wynes are made very hurtfull for the heade, and as there is plenty of them in the Eaſt, ſo are they a great deale better in Jury & eſpeciallye in Hierico. It groweth in a lighte and ſandye grounde, it is buſhye altogether in the top, and hath not the fruit as other trees amongeſt the leaues, but amongeſt his braunches. The diligente ſearchers of Nature ſay, ỳ there is both male and female, the male hath flowers, the female ſpringeth withoute flowers, much like vnto a thorne. See Munſter for more.

Of the dead ſea.

THe dead Sea which is nighe vnto the water of Jordane, is ſo called becauſe nothing

nothing can liue in it, the Lake of it selfe is smokye, and the ayre causeth rustines to brasse and fluer and all bright thinges. This lake receyueth not the body of anye liuinge thinge. Bulls and Camels swim in it, and men that haue no knowledge of swimminge, if they go into it vnto the nauell, they are lift vp. There is no shippe can saple on it. If you put any liue thinge into it, it leapeth out. A candell burninge will swim aboue, the light being put oute, it will be drowned, the water of this Lake is alwayes standing stil, and is not stirred with the winde, it is marueylous daungerous and harde commynge to it for straungers, both for wild beastes and serpentes, and also for a barbarous Nation that keeperh there about, and troubleth the places thereby with often robberies. See Munster more at large.

Of sande transforminge thinges into glasse.

IN Sydon there is a water that hath Sande of easye alteration into glasse. This Sande whatsoeuer mettell it taketh

keth, it chaungeth into glaſſe, and that which is made glaſſe, if it be caſte into the ſande, retournes againe to ſand. And this is a ſtraunge thing at Sydon.

Of the fiſhe called a Purple.

THere bee that wryte the Purple to haue her coloure by reaſon of the propinquitye of the Sunne. Wherefore in Aphrica they haue as it were a violet colour, and at Tyrus a red colour. This Purple is a fiſhe of the kinde of a ſhell fiſhe, whereof a iuyce is gathered moſt neceſſary for ỹ dying of garmentes. This fiſhe hath this iuyce to colour and dye Garmentes, in the middeſt of her mouth and iawes: it is gotten and gathered in the ſpring time, for at other times ſhe is barren and lacketh this iuyce. She looſeth her life with the loſſe of this iuyce, for ſhe liueth no longer then ſhee hath anye of this iuyce, and therefore it is good to take thē aliue. She is a great deuourer of litle ſhel fiſh, out of the which a licour is taken, wherewith ſilke is dyed purple. She hath a long tōgue, as it were

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the length of a fingar the which shee is alwayes mouing, by her tongue she getteth her pray that she desireth. In Italye they discerne true Purple from counterfaite by powring oyle vppon silke, for if it leaueth anye spots it is counterfait, but if the silke garment hath no fault after the oyle, it is good and allowable Purple.

The Citty of Babilon.

SEmyramis a noble woman and of great prowesse, erected and builte ꝑ pompous Cittye of Babilon, the walles whereof were made of bricke, sande, pitche and plaster, of a marueylous length and grosse nes. The walles were in compasse three hundred and threescore furlonges, with many and greate towers beutifyed. The breadth of the walles was such, that sixe cartes might goe together there on: the height was thirty and two foote, the turrets in nomber were two hundreth and fifty. The breadth and length therof was equall with ꝑ walles. She made a bridge also of fiue furlongs in lengthe, with pilers in the depth by marueylous arte, of stone,

ſtone, iron and leade ioyned together.

When Ninus her huſband was dead, ſhee toke the adminiſtration of the kingdome and raigned xxiiii. yeares. For although ſhe had a ſonne called alſo Ninus, yet ſhee conſideringe his yong yeares vnmeete for to rule, fayned her ſelfe to be kinge Ninus ſonne, the which was eaſly credited, for the great likenes of nature that was in them. This woman was of ſo noble a courage, that ſhe had a ſinguler emulation to excel her huſband in glory: of whom it needeth not nowe to ſpeake anye more, becauſe diuers authours haue ſo largely renowmed and ſet forth her noble actes.

Of the Phenix.

The Phenix is a noble byrd, and is but one in the worlde which is not muche ſeene. Cornelius ſayth that the Phenix did flye into Egipt, when as Plaucius and Paupirius were Conſuls.

It is ſayd that ſhee is as big as an Egle, hauinge a glitteringe brightnes like as golde about her necke, in other parts purple, and Azured ſayle with roſe coulours.

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her head with a plume and top of fethers, Manilius saith that no man hath seene her feeding. She liueth fiue hundreth and three foreyeares: when shee waxeth olde, shee maketh her nest of Cassia and braunches of frankinsence tree, to fill it with odours and so dyeth vpon it, then of her bones and mary, thereof there springeth first a little worme which afterward is a yõg Phenix. This birde as Pliny sayth, is commonlye in Arabia, where are founde goodly pearles and of greate estimation. Cleopatra gaue for one pearle that was brought out of this countrye, two hundred and fiftye Thousande Crownes. The goodnes of Pearles is iudged by the whitenes, greatnes, roundnes, plainenes, orient brightnes and waight.

Cleopatra.

Pearle.

Of the Vnicorne.

SOme saye the Unicorne is like vnto a colte of two yeares and a halfe olde. In his forehead there groweth an horne which is blacke, in the lengthe of twoe or three cubites, his colour is tawney like a weasell, his head like an Harts, his necke

not

not long, his mayne verye thin, hanginge onelye vppon the one ſyde, his ſhanckes be ſmall and thinne, his hookes of his former feete is deuided like an Oxe, and almoſte repreſenting a goates foote. Of his hinder feete his outward part is hearye & roughe. The king of Ethiope hath ſome ſtooze of theſe beaſtes, this beaſt is not commonlye taken aliue.

Of Mahomet the falſe Prophet of the Saracens, of his originall and peruerſity.

MAhomet was the Prince of al impietye and ſuperſtition. Wherefore it is not to be marueyled, if he hath ſet the ſeedes of all euill, and ſuch as wil not be rooted out. Some ſayth ỳ he was a Cyrenaic in Nation, ſome that he was an Arabian, others ỳ he was a Perſian. He was borne in the yeare of our Lord 597. A man of an obſcure familye, & of no great wealth nor ſtrength, nor manhoode: ſome ſay that his father was a worſhipper of deuils, and ỳ Iſmaelita his mother, was not ignorãt of ỳ lawes

lawes of the Hebrewes. Wherefore the childe being distracte and made doubtfull because whileste that his father teached him one kinde of religion, his mother suggested another, so that he followed noone of them thoroughly. And thus being trayned vp in two seueral maners, he receiued and kept none of them at his full age, but he beinge broughte vp amongest the good Christians, beinge of a subtile and craftye wit, inuented and deuised of both lawes a moste pernicious and detestable secte for mankinde. After the death of his parents he was taken of the Sarracens which were accompted notable amongest the Arabians in theft and robberies, and was solde to a marchaunt of the Ismael kinde. He beinge a craftye fellowe, rapacious, dishonest, subiect to al vice, a notable dissembler and deceiuer, was at the length made the ruler of their marchaundize and wares. He did driue Camels throughoute Egipt, Syria, Palestine, and other straunge places, with the often trauayle in which places, hee vsinge the companye aswell of the Iewes as of the Christians, manye times studied and went about not to learne, but

to de-

to depraue the olde and newe Teſtamente being taught diuers ſectes of his parents: to this bee adued the gaines that came by theft, and daily imagined howe to deceiue his maiſter. Wherfore being ſuſpected of his maiſter and hated of others, of an obſcure ſeruaunte and ſlaue he became a notorious theefe and robber. And beinge made more famous wyth his continuall theft and robberies, he got daylye a great nomber of companions of his euyll dooinges. Theſe thinges were alſo a great helpe vnto him, his ſtraunge and horrible countenaunce, his terrible voyce, and his deſperate ruffenly boldnes, greatly to be feared. Thus comminge by little and little in admiration of a barbarous Nation, hee gotte vnto him no ſmall authoritye, ſo that his maiſter beinge deade, without childzen he maryed and tooke to wyfe his miſtres being a widow of the Iſmael ſtock and fiftye yeares of age, hauing great wealth and riches, who alſo brought him vp. This peſtilent man beinge puft vppe with his wyues goodes, applyed his minde to all kinde of deteſtable actes, throughe his corrupt and depraued witte, beinge of him

selfe otherwise prompte and giuen to all kinde of presumptuous boldnes, his temeritye and malapertnes was also increased by the vnconstancye and vnfaithfulnes of one Sergius a pestilent monke, so that in a shoꝛt space he came to such estimation amongest the Arabians, that he was called and beleeued to be the great messenger of God and the greate Prophet, and this in euery mans mouth. This Sergius being a Nestorian Aarcheheriticke banished from Constantinople fled into Araby, and asociatinge himselfe vnto Mahomets familiaritye, an ill maister and gouernoure with a most filthye and abhominable scholer was soone vnited together, hee was a prater and full of woꝛdes, bold, rashe, impudent, subtile, craftye, and in all thinges agreeing with Mahomet, who nowe was wared mighty, and could helpe at a pinch. and whose name began to be famous and so at the length the runnagate founde a filthye pitche and dungeon of all wickednes. Whom his vnhappy maister taughte Nestorians madnes, and perswaded him to expulse and remoue the Christians and their priestes from Damascus, Syria and

Arabia

Arabia, and so to corrupte the Iudaicall law and to depraue the Christian fayth: it cannot well be rehearsed by howe manye craftye and subtile meanes this moste vnfaithfull Apostata and runnegate hath deceyued and seduced the people. Nowe Mahomet beinge taughte all kinde of vngraciousnes of his detestable Mayster, throughe intemperant lyuinge and continuall dronkennes, fell at the lengthe into the fallinge sicknes, the which his wyfe could not well suffer for the often cōming thereof. Wherefore the olde dissemblinge knaue to deliuer himselfe from that infamye, doth hyde and cloake his disease: sayinge it to be the maruaylous brightnes of Gabriel the Angel and messenger of God, of whom he being put in that traunce, did receiue and learne most secrete and straūg thinges, and that he was not able to abide the presence of him: with a manifeste lye hee affyrmed it. O my deare and welbeloued wyfe hee sayth, marueile not that this commeth to mee when I conceiue the spirite of God himselfe, whoe suggesteth to mee thinges to come, and to make mee priuye of manye matters, he commeth often

Mahomet had the falling ecuill.

ten to mee. The fame hereof was ſpread abroade immediatlye, and he was openlye called the Prophet of God, the which opinion he encreaſed with a new arte & craft by the inſtruction of his maſter Sergius.

A doue. For he accuſtomed and taught a Doue to be fedde, and fetch meate at his eares, the which Doue his moſte ſubtile and craftye maiſter called the holy Ghoſte. He preached openly and made his braggues like a moſt lying villen that this Doue did ſhew vnto him the moſt ſecrete counſel of God, as often as the ſimple fowle did flye vnto his eares for nouriſhmēt. His wyfe being now deade, left him her heyre and all that ſhe had, ſo that he encreaſed in wealth and authority dailye, and beganne to make a newe Lawe by the helpe of his mayſter Sergius and certaine Iewes his companions, borrowing ſome thinges of the Hebrewes and ſome thinges of the Chriſtiās diſcipline, hee did write in a certaine volume all the lawes of his newe ſecte, the which bookes name is Alcoran: that booke not manye yeares agoe hath come into Print. And that he might the more craftelye deceiue his people and Nation geeuen

to

to the bellye and to ſleepe, hee brought vp and fed a certaine Bull which was vſed onelye to take foode at the handes of Mahumet, hee bounde a booke betwixte his hornes, and the ſimple people lookinge aboute, with an highe voyce, hee called the Bull oute of a ſecrete place, and when hee with his babling tongue had vttered manye thinges concerning his lawes, ſodenlye the Bull ſtarte forthe and ouerthrowinge manye in his haſtye comminges, hee layeth downe the booke in the handes of Mahumet as it had bin a gifte ſente from heauen. The which he receyuing wyth much honour did immediatlye interpzete manye thinges out of it to the people, and with this forged and ſubtile deuiſe, he named himſelfe a Prince, and Sergius a Prophete. For the Doue brought a paper about her necke written with golden letters, in this maner. Whoſoeuer ſhall put ꝑ yoke on the buls necke, let him be king. Sergius brought the yoke and gaue it to Mahomet, who did eaſly put it on the bul, and by and by hee was called kinge of the ſimple people, thinkinge theſe thinges to be done by Gods prouidence, and that hee A Bull

tooke the booke no otherwyse. In this booke they are commaunded to be circumcised not for anye Religion, but for meere superstition, or els as some saye that no filth shoulde remaine vnder the skin of the yeard when they dis wash and bath them. There was also commaunded abstinence
Wyne. of wyne and flesh, that he might the more easly cloake his dissease who felt himselfe oppressed with wyne of late, for wyne taken more excessiuelye and intemperantlye in stopping the passages of the braine, that no respiration may be had, doth breede & norishe the fallinge sickness, and swynes flesh maketh grosse humors wherewith obstruction of the braine commeth quicklye, and manye other diseases springeth thereof. The Booke of Alcoran commaundeth also the fastinge of one moneth wherein a man may eate all the night long for that dailye abstinence is recompensed with night lurketing. Mahomet appointed also because he woulde haue his lawe to disagree from the Christians and Hebrewes that the Fryday shoulde be consecrate as holye day, because hee was made king vpon that day, and also would not a-

gree

gree with any other ſect. For ꝑ ſame cauſe do the Turkes alſo tourne theim into the ſouth, at their ꝓayers againſt the maners of other Nations. He hath alſo graunted did euerye man foure wyues of his owne kinred: but concubines and bonde women bought it is lawfull for euery mã to haue as many as he can keepe, ſo that they may forſake them and make a deuorce as often as they liſt, and this was done to drawe the cõmon ſorte and rude multitude vnto him more eaſly. He taughte alſo that the pleaſures of the bodye did not hinder the happy life to come, and he ꝓmyſed to the obſeruers of his lawe, a Paradiſe and garden of all pleaſures, wherein they ſhoulde vſe their moſte deſired ioyes and all kinde of pleaſures, as maydens moſt beautifull adorned, and the embracinges of Angels and all other kinde of pleaſures that anye man woulde deſire, with the which ſubtill craftines, hee ledde the people flexible of their owne nature whither hee woulde becauſe he ꝓmiſed all kind of libidinous pleaſures. He reprehended the Iewes, for that they denyed Chriſte to be borne of the virgin, ſeing ꝑ the ꝓphet through

deuine inſpiration did prophecy the ſame. He reproued the Chriſtians of fooliſhnes, becauſe they did beleeue IESVS to be borne of the virgin and to haue ſuffered al contumely and puniſhmente of the Iewes pacientlye: for almuch as that bodye conceiued by Gods inſpiration, was made vnpaſſible, and alſo ſeing that Chriſte did aſcende into the Heauens and Iudas was crucifyed in his place.

The Turkes admit onely thre Prophets, Mahomet their Lawe giuer, Moyſes the Prophete of the Hebrewes, and Chriſte whom they denye to be God. Mahomet made a curſed lawe, that if any mã ſhould diſpute againſt his miſteries, ẏ he ſhoulde ſuffer death for it, in the which Lawe hee hath manifeſtlye taughte, that there is no ſincere or good thinge in Alcoran, the which hee goeth aboute to defende by the ſworde onely. Thus wyth Sergius hee made his booke full of wickednes and corrupted the true Scriptures with coũterfait interpretations, and that hee mighte be accompted the Prophete and conſeruatour of both Teſtamentes, he flattered the Chriſtians in this that he was baptized of

Sergius

Sergius, and commaunded the people to be waſhte often, for the expiation of theyr offences. Hee followed alſo the Iewes, in that, that hee appointed circumciſion, and abſtinence from ſwines fleſhe, and yet in deede he did diſagree frō both. For circumciſion which is commaunded to bee in the eight daye, extendeth to the verye full and complet age, and baptiſme that taketh awaye ſpiritual filthines which ought not to be reiterate, is daily of them reiterate.

The maners of the Aſſyrians,

The Aſſyrians feede vppon Dates, wherof they make both wyne and honye. They keepe their hayre longe & binde it vp with hayre laces and fillets. They annoynte themſelues with fine oyntmēts before they go abroade.

Of their Lawes which they vſed this one is memorable, that their maydens and Virgines beinge ripe for men, were broughte into ſome open place, and there were ſet to be ſold yerely for them̄ would marry any wiues, and firſt of all the moſte beau-

beautifull ware set to sale: They which had not so comely beautye so that no man woulde bye them nor scantlye take theym freely, were bestowed in matrimony with that summe of moneye which was gathered of selling the fayre maydes.

They had no vse of Phisitions, but there was a lawe amongest them that if any did fall sicke, he should aske counsayle of those that had bin visited and troubled with the same sicknes. Some say that their sicke folkes were caryed abroade, and that by the lawe they which had bin sicke at anye time, should visite such as were now sick, and teache them by what meanes and remedies especiallye they were deliuered from their sickenes. They had for theyr priestes, men of greate knowledge in Astronompye, whoe coulde faithfullye interprete dreames, and monstruous thinges, and these were not taughte nor learned abroade, but the children toake their discipline and learning, as inheritaunce from their parentes. With long and aunciente obseruation of the starres they did Prognosticate to mortall men many thinges to come, they did attribute great strength to

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the Planets, but others eſpecially to Saturne. They therefore tolde many things to Princes, as to Alexander his victorye which hee had againſt Darius, and to diuers other in like maner.

The maners of the Perſians.

THe Perſians woulde not waſhe them in anye riuer, nor neuer make vrine in the water, nor caſte anye carcaſſe therein, nor ſo much as ſpet in it, for they did moſte religiouſly reuerēce ẏ water. Their kings they alwayes created of one family, and he that did not obey the king loſt his heade & his armes, and was caſte away vnburied. They had many wyues for the increaſe of their ſtocke, & many concubines alſo, they gaue greate rewardes to them that had gotten many childrē in one yere. The childrē after they were borne, came not into their fathers ſight, for fiue yeres ſpace, but were kept amongeſt womē, for this cauſe: if any died in the bringing vp, ẏ the father ſhould take no griefe of ẏ loſſe. Their mariages were ſolemnized about ẏ tenth day

of

of March. From fiue yeares of age vntill they were xxiiii. they learned to ryde, to cast the darte, to shoote, and especially to speake well. They did practise to passe ouer brookes and waters, to suffer heate & colde. They continued in harnesse and in moyst garments, they fed vpon acornes & field peares, after their exercise they had very hard bread & water for their drinck. Their beds & cups were adorned amongest the common sorte with gold & siluer. They neuer consulted of any greate matters but in the middeste of their bankets, thinkinge that to bee a more surer consultation, than that which was had of sober men. Familiers and suche as were of acquaintaunce when they mette, they kissed together, they which were of a baser callinge, did worshyp him that they met wyth all. They buryed dead bodyes in ỹ ground enclosinge them in waxe. They thoughte it an haynous offence to laughe or spet before the Prince. Some say that they carryed their dead bodies out of the Citty, & there layde them in the fieldes to bee deuoured of dogs, and fowles of the ayre. They would not haue the boones of deade

A dronke parliamēt

bodies

bodies to be buried or reſerued: and when any dead body was not immediatly conſumed of Doggs or wilde Beaſtes, they thought it an ill ſigne, and that hee was a man of an vncleane minde, and therefore not to bee worthye to bee in Hell, and his next frends did marueylouſly lament him, as one that had no hope of happines after this life, but if he were quickly deuoured of Beaſtes, they thought him happy.

The Emperour of the Perſians is at this day called the Sophy, whoe wyth his noble actes getteth great Empyre & glorye.

Of the Panther and Tyger.

THe Panther is a beaſt like vnto a Lybarde, hee hath varietye of coulours and is verye fierce and wilde, ſo that ſome call him a dogge wolfe, and yet he is gentle enoughe if he be filled. Hee ſleepeth three dayes, and after the thirde daye, hee waſheth himſelfe and cryeth out, and with a ſweete cent that commeth from him, he gathereth al wilde beaſtes together whiche are leede and moued with his ſauoure

and

and hee is frendlye to all wilde beastes sauinge the Dragon and serpente. The shee Panther is saide to bee a beaste differinge from the male, because shee is cruell and full of spots. Some say that all beastes are marueylously delighted with the sent of them, but by their horrible lookes they are made afraide, and thererefore bydinge their heades, they take and catche other beastes allured with the pleasauntnes of them, as goates & such like, which beinge taken with a fond desire of their pleasantnes commeth nearer and nearer, but the Lybard leaping oute of her den, flyeth vpon them.

In Caria and Lybia the Panthers be of a good length and somwhat timerous and not so full of agilitye in leapinge, but they haue so harde a skinne, that you can hardlye pearse it, the female is more common to be founde. The Tygre is a beast of a wonderfull swiftnes, it bringeth foorthe manye ponge, the which many do steale awaye vppon horsebacke verye swifte: But when the female seeth her ponge gone, for the males take no care of the ponge, shee runneth headlong searching by smelling.

The

The taker of her yong hearinge her comminge neare with raginge, calleth downe one of the ponge, the which ſhee taketh awaye with her mouthe, after that ſhee retourneth againe with marueilous celeritye, ſo that ſhee getteth another, and ſo the thirde time, and vntil that hee hath gotten into a ſhippe, and then ſhe ſeing her fiercenes fruſtrate rageth on the banks. Saint Auguſtine ſaith there was a Tyger made tame at Rome in a denne. Strabo ſayth, Megaſthenes writeth that in India amõgeſt the people called Praſii, the Tyger is of double bignes to the Lyon, and of ſuch ſtrength, that one being ledde with foure men if he ſhoulde catche a Mule with his hinder clawe, hee were able to drawe the Mule vnto him. Some ſay when ſhee hath loſt her ponge, ſhe is deceiued and mocked in the waye with a glaſſe, ſet there by the ſtealer of her ponge, for ſhee followinge with her ſmelling and ſwift running, and findinge ỹ glaſſe thinking her ſelfe to haue found her yong, tarryeth ſo long in bewing the glaſſe, that hee which toke her ponge, hath time enough to eſcape.

The

A briefe collection

The conditions and nature of the Parthians.

THe Parthians haue their armies commonlye of the greater nomber of seruauntes and bondmen, as euerye man is more wealthye, so doth he finde a greater nomber of horsemen to the kinge for his warre. They haue many wyues for the auoydinge of lecherye, and they punishe no faulte more greeuouslye then adulterye: wherefore the women maye not come to ꝑ Feastes of men, nor in their sight. They eate no other flesh then suche as they get by hunting, they be alwayes on horseback, they ryde to their bankets and to warre, they do marchandize, they common together, they doe all common and priuate affayres sittinge on horsebacke, their deade bodies are open Prayes for fowles or dogs, they haue a speciall care of worshippinge the Gods, they haue feareful wits, seditious, praatlinge and deceytfull.

Florus wryteth that the thirde battayle that the Romaynes made againste the Parthians, they sent a notable strong armye, whereof M. Crassus Consull was

licuete-

lieuetenant, a man of wonderful auarice, and vnſaturable cupiditye of Golde, who warringe vnfortunately againſt the Parthians, loſinge xi. Legions, as he was flyinge was taken and ſlaine, his heade and right hand was cut off and brought to the king of the Parthians, where in contempt and mockerye golde was melted into his mouth, becauſe hee beinge ſo deſirous of booties and prayes refuſed peace being intreated. Some ſaye the Parthians when they poured in the melted golde into his mouth ſayde: Nowe drincke golde thou that haſt alwayes thirſted for Golde, and as yet couldeſt neuer be filled with golde. The which ſayinge is alſo rehearſed of Tomyris the Queene of the Maſſagets in Scythia, whoe warringe with Cyrus the mightye kinge of the Perſians, deprined him of life in the reuenging of her ſonnes death, whom he deceitfullye killed beinge ſente afore hande. Wherefore ſhe being in a wonderfull rage after the victory had againſt Cyrus, cauſed his head to be cut off and put in a veſſell full of bloude, ſayinge theſe wordes. Thou haſt ſucked the bloud of my ſonne, and alſo thirſted after myne

Tomyris. Cyrus.

Cyrus, but I will fill thee with bloude, Drincke nowe and fill thy selfe therwith.

Of the people of Carmania, and those which are called Icthiophagi.

IN Carmania no man maye haue a wyfe before he haue brought the heade of his enemye cut of to ỳ king. The king cutteth ỳ tongue thereof into smal partes and mingleth it with bread, and afterward giueth it to be eaten to him that broughte it and to his familiars, and hee is a notable fellow that bringeth many heades.

The Icthiophagi bee so called because they eate fishe moste commonlye and so do their cattell, and they drincke rainye and well water. They feede their fishe with beastes flesh. They make their houses of Whales boones and Oyster shels, of their fishe beinge dryed they make breade, puttinge a little wheate vnto it, for they haue small stoore of wheate. It is read of this Nation that manye of them going naked all their liues haue their wyues and children in common like vnto beastes, ỳ haue no differente of honesty and dishonestye.

Of

Of the propertie of ſondrye Nations.

The Tauroſcithes be contentious people inhabiting the woods, doing ſacrifice to the deuill. Such ennemye as they take they cut of their heades and ſet them vppon an highe pole in the toppes of their houſes. There be alſo in this part of Aſia certaine people that haue their women in common, and ſome ſo rude and beaſtlye, ꝑ they eate mans fleſhe obeyinge no lawes. There bee others called Agrippæi which are balde from their natiuitye aſwell men as womē. And an other kinde of people alſo called Iſſedones, with whom the vſe is, when any mans father dyeth, al his kinſefolkes bringeth cattell and killeth them, and cutteth and mingleth ꝑ fleſhe of them, with the fleſh of the father of him that receyueth them to this banket, and ſo they make a feaſte with theſe ſondrye kindes of fleſhe together, they ſcoure & make cleane the head of him that is deade, and vſe it as an Image offringe ſacrifice and ceremonies vnto it yearely: this doth the ſonne to the father, and the father to the ſonne.

A briefe collection Of the Tartarians.

THe Tartarians are moſt deformed of all men, their bodies are but ſmall, their eyes bee groſſe and bolſtringe oute, their faces be broade and withoute heere, ſauing that in their ouer lip and the chinne they haue thin and moiſye heere, they bee commonly ſmall in the middle, they ſhaue their heades from one eare to another, by the top of the crowne to the hinder parte and in the other parte keeping long heere like vnto a woman, wherof they make ii. foldes and windinges, and binde theym both behinde the eares: and ſo be all other ſhauen that tarye amongeſt them. They be good horſemen and ill fotemen, & therfore none goeth on foote, but rydes eyther on horſebacke or vpon ſome ore. They haue a glorye to hang good ſounding bels about their horſenecks. When they drinck they powre it in vntil they be dronken, the which is a great prayſe amongeſt them. They haue no bread nor vſe any bakinge, nor table clothes nor towels, they vſe no handkirchiefs, nor neuer waſhe their handes, body nor apparel. They eate no potherbes

Dronkēnes taken for a glory.

herbes nor pulſe, but onelye the fleſhe of all kinde of lyuing thinges, as cats, dogs, horſe, and all kinde of great myce. They roſte the bodyes of ſuche as they take in warre to ſhowe their cruelty and deſire of reuenging, and where many meetes together at the eating of them, they teare them with their teethe like wolues, and drincke the bloude thereof, which they reſerued afore in cups, otherwiſe they drinck cowes milke. One of them eateth the lyce from anothers head, ſayinge: thus wil wee doe to our ennemyes. It is an haynous thinge with them to ſuffer any drincke to be loſte or anye meate, and therefore they caſte no boones to dogs before that the marye bee taken awaye, and many other thinges are reported of theim which Munſter ſetteth forth more at large. In warre they haue ſwordes of a yarde in length, their horſemē are very ſkilful in ſhoting, their Princes neuer enter into warre but ſtanding a farre of, they crye vnto their owne company and exhort them if they ſee anye thinge needefull. They carry their wiues and their children, becauſe their wiues be attired like to men, and alſo images of men on

horsebacke to their warres ỳ they might seeme a greate nomber and more terrible to their ennemies. They thincke no shame nor ignominye in flying, if it be necessarye and expediente so to do. If they get the victorye they spare noone, neither women, nor childzen, nor olde folkes, they slea all sauinge craftes men and artificers whom they reserue to their vses. They are verye incontitent, and therfore they take as manye wyues as they will, and may sustaine, and they excepte none, but the mother, the daughter and sister, and yet they be much giuen to the Sodomiticall sinne.

They do not make accompt of any womā as of their wyfe, nor yet thinck her worthy of power before that shee hath brought forth a childe, and therefore they maye refuse her which is barraine and take another. They which are taken in adulterye both man and woman are put to death by the lawe. Euery wyfe hath her mansion, her owne family and liueth very chastily. This Nation obserueth many superstitiōs No man maketh vsine in his mansion, but if hee doth he is slaine without pittye, if necessitye compelleth him, then his tent

and

and all thinges therein are purged wyth fier after a curious ſoꝛt. Wheu they chuſe and elect their Pꝛince, they meete togither in a fayꝛe fielde, and then they ſet him in a Golden thꝛone and chayꝛe, to whom the kingdome is due either by ſucceſſion oꝛ by election, and fallinge downe beforꝛe him they crye all after this ſoꝛt, with one conſent and a lowde voyce: Wee beſeech, wee will and commaunde that thou beare rule ouer vs. He aunſwereth: If you wil haue this done of mee, it is neceſſarye that you be ready to do all that I ſhal commaund: when I call to come, and whither ſoeuer I ſende to goe, and to commit and put the whole rule into oure handes, When they haue aunſwered wee be ready. He ſayth againe. Therefoꝛe my wooꝛde ſhalbe my ſwoꝛd, and all they people clap theyꝛ handes with great reioyſing. Then the noble men take him from the regall ſeate, and make him to ſit ſoftlye vppon a cuſhin oꝛ a cloth layd vppon the ground, ſaying thus: Loke vp and acknowledge God, and loke downeward to the cuſhin wherin thou ſitteſt, if thou doeſte well gouerne and rule, thou ſhalte haue all thinges accoꝛdinge to

thy desyre: but if thou doest ill rule vs, thou shalt be brought so lowe and so bare, that this small cushin whereon thou sittest shal not be lefte thee, at the which sayinge they adioyne vnto him his dearest and best beloued wife, and liftinge them both vp w̄ the cushin, they salute him Emperour of all Tartarians and her the Empresse. Then to such as be present of other Nations, hee commaundeth giftes to be giuen out of hande. There is also all the treasure and Iewels which the late deceased Emperour lefte, wherewith this newe Emperour rewardeth euerye noble man, and that which remayneth he commaundeth to be kept to his owne vse. In his handes and power all thinges bee, and no man dare saye, this is mine, or his. No man oughte to tarrye in anye parte of the lande but where he is assigned. His seale that hee vseth hath those woordes engraued: God in heauē and Chuithuth Cham on the lande, the strenght of God and Emperour of men. Hee hath fine greate robust armies. Fiue Dukes with whose ayde he inuadeth all that withstand him. He himselfe speaketh not to straung Embassadors

baſſadours, nor they come at any time into his ſighte, excepte that they and theyr giftes be purged before hande of certaine women deputed to that purpoſe. Hee geueth his aunſweare by other meane perſons to whom, when and howe longe ſoeuer hee ſpeaketh, they oughte to giue eare vppon their knees bowed, and ſo attende that they erre not in any one worde. It is not lawful for any man to chaunge ỹ Emperors wordes, nor to go or do againſt his minde and ſentence by any meanes.

Of India.

IN the countrey of Inde, they haue two Sommers, their ayre is moſte gentle and pleaſaunt and temperate, great fruitfulnes of the ſoyle and plentye of waters, and therefore ſome liue an hundred & thirtye yeares eſpecially the Muſitanes.

There bee others whoſe life is longer, there be marueylous great beaſtes breade in that countrey, and trees of ſuch heighte that a man cannot ſhoote to the top of thē. this commeth by the fertility of the ſoyle, temperatenes of the ayre, and plentye of waters

waters. Their reedes are of such bignes and length, that the space betwixt euerye knot, may beare three men, sometimes in a little riuer. There be store of Parrats. It bringeth forth Narde, Cinamon, Pepper, Calamus, Aromaticus, and other spyces, and also diuers Pearle and precious stones. Pliny sayth that in the country of Inde, all thinges are bredde of a greater magnitude then in any other countrye as men, beastes, and trees. The people haue a bushie heare, and a speciall decking with precious stoones, they are verye diuers in apparell, some weare wollen garmentes, and some linnen, manye go naked & some couer their priuye partes onely. The coloure of the bodye is commonlye blacke, being in their mothers wombe such, throughe the disposition of their parents, they be of a good tawle stature and stronge. They be thriftye in lyuinge and verye continent from theft. They knowe no letters but doe all thinges by memorye, and for their simplicity and thriftines all thinges haue prosperous successe, they drincke no wyne but in sacrifice, they make drincke of rice and barlye, their meate is common-

lye

hye ryce pottage, they giue no prerogatiue or olde age except they excell in wiſedome. Hee that is reprehended as a falſe witnes, hath the toppes of his fingers cutte off, hee that depriueth anye man of any member, hath the lawe Talio, that is to looſe the like member, and alſo his hande is cut off. And if any man putteth out the eye or cutteth awaye the hande of an artificer, hee looſeth his life for it. If anye woman killeth a dronken Kinge, ſhee hath her reward to be conioyned with his ſucceſſour. There be ſeuen ſpeciall orders amongeſt the Indians. The firſte is of Philoſophers, which being fewe in nomber were preferred before ỳ reſt in honoure and dignitie, they are free from all woorkes, and neither ſerue anye bodye, nor gouerne or rule, they take ſuch thinges of priuate folkes wherewith they do ſacrifice, and they haue a care of the dead, & eſpecially know what is done in hell, and therefore manye giftes and honours are beſtowed vppon them, they profite muche to the life of the Indians, for they meete together in the beginning of the yeare, and foretell drought raine, windes, diſeaſes, and other thinges

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the knowledge whereof is profitable, that Philosopher which forsheweth any thing that is falle, hath no other punishmente but to keepe silence for euer. The seconde order is of husbandmen, which exceeding the rest in multitude, being free from warres and other woorkes, do onelye bestowe their time in tilling the ground, no enemye offreth anye iniurye to them, because they are thought to be occupied about the common profite, they liue in the fieldes with their wiues and children, and come not into the Citty, they giue tribute to the king, the fift parte of their profite. The thirde order is shepeheards, which neither inhabite in Cities nor townes, but haue theyr tabernacles and their nets and things for huntinge, and these keepe the country frō the daunger of beastes and fowles. The fourth degree is of artificers, whereof som maketh weapons, some other thinges meete for the countrye, and other profitable things, these be free from tribute and haue their corne from the Prince. The fift order is of souldiours exercised in warlike affaires, and they and all their horses and Elephāts be maintayned by þ Prince

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The ſixte is of ſuperintendentes, who ſeing all things that be done in India, make relation thereof to the kinge. In ỳ ſeuenth order be thoſe that haue the rule of common counſels being but a few in nomber and ſuch as moſt excell in nobility & wiſedom, for of theſe ſome be choſen to the kinges councell, and to the adminiſtration of the common wealth, and to be iudges in doubtfull caſes, Dukes alſo and captaynes be choſen of them.

Thus Inde being deſtribute into theſe partes it is not lawfull for anye order to marrye with the mens wiues of an other order, nor to chaunge his trade of lyuing, nor for the ſouldier to playe the ploughman, nor the Artificer to meddle in the Philoſophers office. And becauſe India is ſo great a countrey, there be manye Nations diſcrepant in forme and tongue, and maners, for ſome inhabiting about riuers and lakes doe eate rawe fiſhe, and others rawe fleſhe, and when anye falleth ſicke, his freindes kill him ſayinge: that if hee ſhoulde wither and pine awaye with ſickenes that his fleſhe ſhould be corrupte, and althoughe he denyeth himſelfe to be ſicke

yet

yet they kill him & make a banket of him, so hee that liueth in perfecte health to his olde age is slaine and deuoured in like maner. And therefore fewe of them come to extreame olde age. There be some of the Indians that neuer kill any lyuing thinge nor plante nor sowe anye thing, nor erecte any houses but lyueth onely with herbes, amõgest whom when any falleth sicke he goeth into a desert place, and there dyeth, no man taking care either of him dying or being deade, they vse naturall coniunction together openly like vnto bryte beastes.

Of the Bragmans.

THe people called Bragmans leade a simple life, and are not ledde wyth any inticementes, they desire no more then very nature doth require, they haue plentye of al thinges for life the which their earth bringeth forth without tillage. Theyr Tables be furnished with holsome dishes. And therefore they neither know diuersities of names in sickenesse nor their kindes, but they haue good health verye longe. One desireth no helpe of another for they

liue

liue in common, amongeſt thoſe that are equall, there is no place for enuye ſeinge that none is ſuperiour, they haue no iudgments becauſe they do nothinge worthye of correction, their onelye lawe is not to do anye thinge againſt nature, which nouriſheth labour, exerciſeth no couetouſnes, and flyeth from filthye idleneſſe. This Nation hurteth it ſelfe in the Sunne, it getteth moiſture in the dewe, it extinguiſheth thirſte with water. The grounde is in ſteede of beddes, carefulnes breaketh no ſleepe, nor penſiueneſſe troubleth not the minde, they dwell in digged caues vpon the mountaine ſydes, they feele no rage of winds nor tempeſtes, they thincke themſelues better defended in a caue then in an houſe, from the iniurye of weather, becauſe their caue hath two vſes, one for a manſion place, another for a Sepulture or graue when they dye. They haue no precious garmentes, but they couer theyr members with a thing like paper, rather for ſhamefastneſſe then otherwyſe.

The women bee not trimmed as they pleaſe, but they are ignorannt how to encreaſe beauty more then nature geeueth.

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the man and the woman vse naturall coniunction, not for libidinous pleasures, but for loue of procreation. No parente followeth the funeralls of his childe, they haue no Sepultures in Churches for the deade, but in vessels made of precious stones they laye vp the ashes of the dead.

Abstinence

Their beste remedye in Phisicke is abstinence and sparing, which doth not onelye cure their griefes, but also preuente those which might come, they haue no common playes nor games, but whē they assemble together they reade the Monumentes of thinges done, wherein if they heare anye thinge to be laughed at, they weepe, they are not delighted in old fables, but in the goodlye disposition of naturall thinges, they learne no eloquence, but haue a simple kinde of speach, onely commaundinge not to lye.

Of the Elephant.

THere be Elephantes in Inde, which bee verye wilde and fierce, but they are easlye made tame after this maner. They compasse some cleane place, with a deepe

a deepe ditche of foure or fiue furlonges, they make the entrye into it with a verye ſtreighte bridge, then ſet they in three or foure Females Elephantes, which are tame, and they themſelues lye priuilye watching in cottages, in the day time the wilde Elephants come not but in ꝑ night time they enter, the which place of the entrye the hunters ſhit and ſtop priuilye, after this they bringe in of their ſtrongeſte tame Elephantes to fighte with them, beſides that they doe punithe them wyth famine and lacke of meate, and when they bee wearye with fightinge, they which are bolde carterlye fellowes, priuilye getteth vnder the belly of the Elephant and ſo ſodenlye ſtealeth vnder the belly of the wild Elephant, and by theſe meanes do chaine and fetter them, and after this they moue their tame Elephantes to beate the wilde vntill they fall to the grounde, and when they are downe, they binde their neckes, wyth the neckes of the tame Elephantes, with ſuch thonges and bindinges as oxen be bound with, and this do they that they ſhould not caſt of ſuch as ſit them: they cut their necks about w raylinges & ſciſſures

and lay the chaynes thereon that for paine they should giue place to their chaynes & go quietly, of such as are taken they chose out such as are vnprofitable, either for old age or yonge age, and the rest be ledde into the stables, & they being bound both frete and neckes to a piller to bee tamed with hunger. After that they be refreshed with grasse or greene weedes, then they teache them to be obedient, some with woordes, some with singinge, and some with drums be made gentle. The Elephante is the greatest amongest all beastes, and commeth neareste to humaine sence, hee hath some vnderstanding as Pliny sayth of hys countrye talke, and especiallye a remembraunce and obedience of suche duties as hee hath learned. If the Elephante by chaunce killeth anye of their keepers in a rage, they haue so great a desire of him afterward that some for sorrow abstaine frō meate, & som do pine themselues to death. This beast is accustomed when hee is full of feedinge to go to sleepe, and leaning to a tree hee sleapeth, for hee cannot bende his knees as other beastes do, the inhabitants perceyuinge the tree which is worne and

made

made filthy with the Elephantes leaning cauſe the ſame tree to be cut harde by the grounde, ſo that it maye not fall without thruſtinge and enforcinge, then they put awaye the ſignes of their owne ſteps and ſo depart quickly before the Elephant commeth to ſleepe. The Elephant commynge in the euenynge to his accuſtomed place of reſt, and leaninge to the tree with all the weight of his body, falleth down ſtraight way with the tree euen to the earth, ſo heepeth with his belly vpward all night for he cannot lifte vp himſelfe, then commeth the inhabitauntes in the morninge and ſleeth the beaſt without daunger.

The Elephants haue ſuch a kind of chaſte faſtnes, that the male neuer coupleth the female but in ſecrete, and that when the male is fiue yeares olde, and the female ten yeares of age, they bring forth as mares do, and moſte commonlye aboute the ſpring. Many of them liue almoſt two hundred yeares, they haue great pleaſures in good waters, they be moſte impacient of cold, the two teeth which hang outwarde are ſo big in the greater Elephantes, that they are vſed oftentimes as poſtes. And

manye other thinges be written of them, which I thoughte good to leaue oute for tediousnes.

Of the Dragons in India and Ethiopia.

THe Dragon is the greatest of all serpentes, and hath sharpe teeth set like a sawe fashion, hee hath greater strength in his taile then in his teeth, and hath not so much poyson as other serpentes haue, if he windeth his tayle aboute any bee sleeth him, and the Elephant with al the bignes of his body is not safe from him, for ꝑ dragon lurking about common pathes where the Elephantes vse to go, doth winde and knot his taile about the Elephãts leggs, and killeth him by suffocation. He is bred in Inde & Ethiope. Pliny saith in Ethiope there bee Dragons of xx. foote in length, they are wonte xiiii. or xv. together wyth their heades erected to flye ouer the sea & great waters, for some better foode, ꝑ dragons poyson is onely in his tongue & gall. Wherfore ꝑ Ethiopes cut away ꝑ tongue and eate the flesh. Pliny sayth ꝑ through

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the ſtrēgth of poyſon his tōgue is alwaies lift vp, and ſometimes throughe the heate of poyſon, he inflameth the ayre ſo that he ſeemeth to breath fier oute of his mouthe, and ſometimes when hee hiſſeth with his contagious blaſte he infecteth the ayre, ſo that the peſtilence commeth thereof many times. He is ſometimes in the waters & lyeth oftē in his den, he ſleapeth ſeldome, but watcheth almoſt continuallye, hee deuoureth beaſtes and fowles, his eye ſighte is verye ſharpe, ſo that in the mountaines he ſeeth his praye a farre off, oftentimes.

Betwixte the Elephantes and the Dragons there is continuall warre, for the Dragon claſpeth about ꝑ Elephant with her taile, and the Elephant ouerthroweth the Dragon with her feete and ſnowt, the Dragon with the folding of her tayle twiſteth herſelfe about the Elephants legs & ſo maketh him to fall.

The Elephante ſeinge a Dragon vnder a tree goeth about to breake the tree to giue the Dragon a blow, the Dragon leapeth vppon the Elephante and deſirous to bite betweene the noſethrills and to make him blinde, ſomtimes the Dragon getteth be-

binde him bytinge and sucking his blonde with the losse of which blond the Elephãt being weakened, after long conflict falleth vppon the dragon and so dyinge sleeth his owne murderer. The Dragon is very desirous of the Elephants blond, for ỳ coldnes of it, wherwith shee desireth to be cooled. And manye other straunge serpentes are in India as Scorpions with winges & such like, of whose natures I omitte to write, because their formes be not knowen vnto vs.

Of the Gryphin, in India.

SOme saye there is in India a Gryphin which a kinde of beast with four feete, hauing winges, and as mighty in stregth as a Lyon, with croked talants, black on the backe, and in the forepart Purple, his winges somewhat white, his bill & mouth like an Egles bill, his eyes fiery, hard to be taken except he be yong, bee maketh his nestе in highe mountaynes, and fighteth with euery kinde of beast, saue the Lion and Elephant, hee diggeth vp gold in desarte

ſart places, and geeueth a repulſe to thoſe that come neare him, he maketh his neſte of ſuch golde as hee findeth, and ſome ſaye that it cannot be taken awaye, withoute a Thouſande or two Thouſande men, and ꝑ as wel with danger as with gaine. Thus much AElianus wꝛyteth.

The notes of a good horſe.

THere be ſom that wꝛites, that an hoꝛſe ſhould not be bꝛoken noꝛ tamed beſoꝛe two yeares of age. But that he is to bee rubbed and chafed with flattring and gẽtle woꝛdes, and that his ſtable ſhoulde be layde with ſtone, and to vſe him by little & litle to go on the ſtoones, ꝑ his feete might be made ſtronge. At the beginning let not him ꝑ ſhall ſit him oꝛ bꝛeake be to roughe, noꝛ weary him with rũning: let him pꝛoue him with turninge gently on both ſides, & not ſo much with ſpurres as with the ſtick he muſt touch him. The hoꝛſe ſhoulde be of one colour, of a thicke mayne and ſtandinge vp, of ſtrong loynes, of a ſhoꝛt head, his necke muſt be erecte and ſtandinge vp.

his eares small according to the proporti-on of his heade, a broade breaste, a meane belly, short hipps, a large taile and some-what curled, straight legs, equall knees, stedfaste hoofes and grosse, not bigge nor final that they be not worne, his legs must bee well stuffed with boones and not with flesh, the notes and signes of yeres, in hor-ses, are chaunged with theyr bodyes.

When a horse is two yeares and a halfe olde, his middle teeth both aboue and be-neath do fall, when he is three yeares old, he casteth those that are like vnto dogges teeth and bringeth forth newe, before fiue yeares of age his vpper double teeth doe fall, at the fifte yeare hee supplyeth those that hee wanteth, at the seuenth yeare all are supplyed equallye, from that time hee hath hollow teeth, and therefore it is hard to discerne their ages, at the tenth yeare the temples begin to waxe hollow, and the browes sometimes waxe graye, and their teeth sticke out. Mares haue their ful in-crease in fiue yeares, but horses in fixe yeares. Xenophon teacheth these proper-ties to be obserued in an horse.

First to knowe his age, then if hee will

take

take a bridell or not, after this if one maye ſit him, then if he will caſt him that ſitteth on him, and if he will flye or runne awaye being let looſe, or if he may be ſone taken, or if he being ſmitten with a ſticke wil go the ſwifter or not.

Of certaine monſtrous people in India.

MAnye are founde in India both men, women and beaſtes full of heare, and with leaues and moſſe on theim, which commeth of the great heate that there is. Pliny ſayth that the inhabitauntes of this countrey be coloured with the Sunne, & thereby come to certaine blacknes like vnto the Ethiopes, not becauſe they are outwardly ſo blacke through the adultion of the Sunne, but naturally in their blonde there is an inclination to blacknes, the which the heate of the Sunne doth ſeeme to double. Our auncetors haue fained many moſters in this country, as people with heades like vnto dogs armed onelye with nailes, clothed with hides & ſkinnes, hauinge no kinde of mans ſpeach but onelye a kinde

a kinde of barking. There be some that liue at the fountaine of Ganges, which take no benefite by meate but liue onely by the sauour of wilde apples, and when they go farre they carrye theym for their maintenaunce, and liue by the smel and sauour of them. If they come into any filthy or stinkinge ayre they must needes dye, and it is saide that some of them were seene in the tentes and army of Alexander.

Wee read also that there be certaine people with one eye in India, and som to haue so great eares that they hang downe euen to the feete, and manye to haue but one foote, and that soe greate that when they lye downe on theyr backes and woulde keepe them from the Sunne, the shadow of that onely legge doth comfort them. It is read also that there is a Nation which hath graye hearcs in youth, the which in age waxeth black, and also men say there is another kinde of women which conceiue at fiue yeares of age, but they liue not aboue eight yeares, there be som that lacke neckes and haue eyes in their shoulders, there be wilde men also with heades like vnto dogges, with a rough and heary

body

bodye which make a terrible hiſſinge, but theſe and ſuche like are not to be credited and taken for truth excepte greate reaſon can perſwade that ſuch may bee and experience can proue the ſame. It is alſo thought that there is a certaine people called Pygmeis which be neuer in peace but when the cranes wyth whome they haue continual warres, flie into other coūtries. Theſe Pygmeis are ſhorte men of ſtature inhabitinge in the extreame parte of the mountaynes of India, where is a holſome and good ayre, who exceede not 27. ynches in ſtature. For Pygmeis aſmuch to ſaye as a cubite. Theſe Pygmeis fighte with Cranes, but they haue ỹ foyle, the reporte goeth that they ſitte vppon the backes of Rammes or Goates, & haue arrowes for their weapons, and ſo in the Spring time with a great army they come to the ſea, & there conſume the Cranes egges & ponge ones, and that this expedition is made in three monethes, for otherwiſe they were not able to reſiſt the Cranes, their Cottages be made of clay, feathers & egge ſhels. But of the nature of Cranes the Authors write in this maner. When the Cranes take

Pygmeis.

Cranes.

take a flight, they cõsent together and flye very highe for to marke and beholde, they chose a captaine and guide whom they follow, in the later ende of the company they haue those that maye crye, and maye leade the whole flocke with their voyce, they haue their watches euerye nighe by turne which holde a stoone in their feete, which fallinge from those that are wearye, for lacke of sleepe argueth & reproueth their negligence by sound, the other sleape with their billes and heads vnder their winges standinge vppon eche feete by course, the guide loketh forth with his necke streight forward, and foreshewеth things to come. When they are made tame they waxe lasciuious, and runne and flye in round compasses with shaking their winges.
See more straunge thinges in Munster concerning this matter.

Of the Antes of India.

MEgasthenes writeth of the Antes in India after this sort, there is an hill of three thousande furlonges in compasse in India, and manye golde mynes therein, the

the which are kepte with antes as big as foxes, getting their liuing with a marueilous celerity in hunting, they dig & ſcrape the earth that bringeth forth golde, & heapeth it vpat the hole of their dennes, the which marchauntes do priuelye ſteale away, laying fleſh for a baite to ſtay ỹ antes if perhaps they ſhould marke them. This is though of many to be a fable, and therefore I leaue it at large to iudge of it as you thincke beſt.

Antes as big as foxes.

Of Indian Apes.

ABout the mountaines called Emodij there is a greate woode full of greate Apes, the which as the Macedonians did ſee ſtandinge as it were thicke together vppon the hilles and hauinge weapons like men of warre (for that kinde of beaſt commeth as neare to humaine ſubtilitye as Elephantes doe) they woulde haue ſet vppon them as ennemyes, had not the inhabitauntes of the countrye beene preſent and ſhewed vnto Alexander that it was nothinge but an aſſemble of Apes, whiche contende to imitate ſutch thinges as they

ſee, & ſo that battell was turned to laughinge. Apes are taken after this maner they that hunt Apes, ſet diſhes full of water in the ſight of the Apes, and therewith they annointe and waſhe theyr eyes, and ſodenly with as pruy ſpeede as they can, they take awaye the water and ſet pottes with birdlime, and ſuch like ſtuffe in ſteede therof, the Apes perceyuing them annointing their eyes, beinge giuen to follow all things, come downe immediatly from the trees, and thinking to do as the men did, they dawbe and annointe their eyes and mouthes wyth birdlyme, and ſo are they eaſye to be made a pray and taken aliue. They vſe alſo an other trade to take them They take buſkins and put them on in the ſight of the Apes and ſo depart, leauinge others annointed inwardly with birdlime and ſuche like, and ſomewhat hearye that the fraude migyte not appeare, the which the Apes plucking vpon theyr legges are ſo ſnared and intangled with it, that they cannot eſcape the handes of the hunters.

There is in India alſo dogs of ſuch courage, that two of theym can mayſter a Lion.

Of the Diamond ſtone.

The Diamondes be founde amongeſte the mettals of India, Ethiope, Araby, Macedony, Cyprus, and many other places. The Indian Diamonde ſhyneth with a more orientnes then the others. There is one kinde of this ſtone that is ſomwhat of an iron colour, and differeth not muche from a chriſtall colour, for commonly it is ſomwhat white, but it is harder then chriſtall, ſo that if it be layde vppon the Smithes anuile and moſt vehementlye beaten with an hammer, rather the anuile and the hammer wil breake a ſonder then that wilbe deuided into parts, & it doth not onlye reſiſt ẏ blowes of iron, but alſo ẏ heate of fyer, ſo ẏ it wil not melt nor giue place therto. For it we may giue credit to Pliny it will neuer waxe warme, and ẏ becauſe it cannot be more purer then it is. for it is neuer contaminate. But yet the ſtraunge hardnes of thin ſtone, is made ſo ſoft with the warme bloud of a Lion or of a Goate, that it may be broken. In ſcalding leade it taketh ſuch heate that it maye be diſſol-

ued

ned: but this hardnes is not in euery Diamonde, for that which is of Cyprus or called Syderites, may be broken with a mallet, and pearced throughe with another Diamonde. The Diamonde doth deprehende and detecte poyson, and maketh the worcking therof frustrate, and therefore it is desired of Princes, & had in great price and estimation.

Of Calechut the famous Mart of India.

The compasse of the Citty of Calechut is the space of sixe thousand buildings which be not ioyned together as our houses bee, but are seperate a good space a sunder, the length of the Citty is a Thousande paces, their houses be verye lowe, so that they are not aboue the heighte of a man on horsebacke from the ground, they bee couered in the toppe with boughes and braunches of trees commonlye. Their kinge is addicte to the worshipping of deuills. Hee doth not denye GOD to be the maker of Heauen and earth, and the first cause and Authour of thinges, but

but hee ſayth that God appointed the office of iudgement to an ill ſpirite and to do right to mortal men, and this ſpirite they call Deumo. The king hath the picture of this deuill in his chappell, ſitting with a Diademe on his heade, like vnto the biſhops of Rome, but his Diademe hath 4. hornes aboute, and this picture gapeth with a wyde mouth ſhewinge foure teeth. It hath a deformed noſe, grim and terrible eyes, a threatning countenaunce, croked fingers, with tallants and feete much like vnto a cocke, they that loke vpon this horrible monſter are ſodenlye afraide, it is ſo lothſome and terrible a thinge to beholde. About the Church are painted deuils, and in euery corner Sathan is made of braſſe ſittinge, with ſuch workmanſhip that he ſeemeth to caſt flames of fier for the conſuminge of ſoules myſerably, & in his righte hande the picture of the deuill, putteth a ſoule to his mouth, and with his left hande it reacheth another. Euery morninge their prieſtes do cleanſe this Idoll with roſe water and other ſweete waters, and they perfume it with diuers ſweete thinges fallinge downe and worſhippinge

it. They put the bloud of a cocke weeke-lye in a siluer vessell filled with burninge coles and a greate nomber of sweete per-fumes, and taking a Censar they make it redolent with frãkincense, and haue a lit-tle siluer bell ringinge all the while. And the King eateth no meate before that .iiii. priestes haue offred to the deuill somwhat of the kinges dishes. The kinge at his dinner sitteth on the ground without anye cloth vnder him, and the priestes standeth rounde aboute him as hee sitteth, neuer comminge nearer him, then within foure paces marking the kinges wordes moste reuerently, when he hath done eating the priestes offer the reliques of the kinges meate to yonge crowes and birdes, to bee eaten, which foule is an haynous thinge to kill, and therefore they flye euery where in safety. When the kinge marryeth a wife hee vseth not to go to bed vnto her, before that this newe maried wife hath bin de-floured of the most worthy priestе. For this whoredome the king geeueth him as a rewarde fiue hundred crowues.

The priestes are in the firste order of esti-mation with them, then Senators which

beare

beare a ſwoꝛd and a buckler, a bowe and a Jaueline, when they go abꝛoade. Thirdlye they eſteeme artificers. Fourthly fiſhers. Fiftly marchants, foꝛ wyne, pepper & acoꝛnes. Laſt of all ſuch as ſowe and gather ryce. They haue no great reſpecte of apparel but to couer their pꝛiuye partes, they go barefoote and bareheade. When the king is deade, if there be any males aliue either childꝛen, bꝛethꝛen, oꝛ bꝛothers childꝛen, they ſuccede not in the kingdome but the ſiſters ſonne by theyꝛ Lawe muſte haue the Scepter, and if there be no ſuche, then hee ſucceedeth in the cꝛowne which is neareſt of conſanguinitye, and this is foꝛ none other cauſe, but becauſe the pꝛieſtes haue defloured their Queene.

When the kinge goeth foꝛth into ſome ſtraunge countrye, oꝛ to hunt, the pꝛieſtes keepe the Queene company at home, and nothing can be moꝛe acceptable to ꝑ king then that they ſhoulde be acquainted with the Queene in venerous actes, and theꝛefoꝛe the king knoweth foꝛ a certainty that thoſe childꝛen which hee hath by his wyfe cannot be accompted his childꝛen, but hee taketh his ſiſters childꝛen as moſte neare

vnto him in lawfull consanguinity, and taketh them heires to the crowne.

The marchauntes keepe this order, suteh wyues as they haue, they maye chaunge them in the colour of a better coniunction, and þ one sayth to the other, seing that you haue beene my best freinde let vs chaunge our wiues, vppon that condition that you may haue mine and I maye haue yours. Then sayth the other: saye you so in earnest, yea sayth he by Pollux. Then sayth his fellowe let vs go home to my house, whither when they are come the one claymeth the others wyfe, sayinge: come hyther woman and followe this mã because from henceforth hee shalbe thy husband, then the woman sayth doe you speake in earnest, to whom her first husband sayth: I do not mocke, then the woman sayth, gladly I will follow him And this is the way of chaunging their wiues. There be some women in this countrye that maye marry seuen husbandes, and lye with them euery nighte by course, and where shee is deliuered of a childe, shee maye choose to which of her husbandes shee will father her childe, so that the man maye not refuse

Chaunge of wiues.

fuse it by anye meanes. Manye other straunge things is rehearsed of this Nacion, the rehearsall whereof were very tedious here. There is muche Peper growinge in this countrye of Calechut, the stalke of pepper is but weake somewhat like to a vyne stalke foe ẏ it cannot growe withoute a prop, it is not muche vnlike to Iuye, for it windeth and creepeth as that doth, and with a more deepe claspinge it windeth aboute the tree, this hath manye braunches three handfull longe. They gather it in October and Nouember beinge greene as yet, and lay it on tiles in the son, to bee dryed where in three dayes space it waxeth blacke euen as wee haue it. Pepper.

Ginger groweth in Calechut, but muche is broughte oute of Crauonor thyther. Cynamon is in the Isle of Zaylon fiftye Germaine myles beyond Calechut. Pepper growethe in the fieldes of Calechut, but great stoore is broughte oute of Corimucol xii. myles beyonde Calechut. Cloues are gathred in a place called Meluza a little from Calechut. Nutmeggs groweth in Melaccha which is a greate way from Calechut. Muske or Castoreum Spyces.

commeth from the coūtry of Pego which is an hundred miles frō Calechut. Peatle and precious stones are founde aboute the Citie of Ormus, and sent to Calechut the generall mart of all the East partes. And manye other spyces silkes and straunge thinges are brought from these countries into ours.

Of the bridges in Singui and Quinsai.

There be nombred in the Citty of Singui aboute sixe Thousande bridges of stone, hauing so large arches that shipps may passe through without bending of the mast. There is another citty called Quinsay in Asia which containeth in ẏ circuite of it aboue an hūdred Italiā myles which make xxb. German myles, it is thoughte to be the greatest and most notable Citty in the worlde. It hath twelue thousande bridges of stone so highe and large, that a ship may passe vpright through them.

Of certaine illusions of Deuils about Tangut.

There

There is ſeene and heard about the deſerts of Tangut in the daye time and moze commonlye in the night diuers illuſions of deuils. Therfoze trauailers that waye oughte to take good heede that they ſeuer not their companies, and leaſt anye comminge behinde mighte hinder them, foz, otherwyſe they ſhall ſoone looſe the ſi3ht of their companions foz the hils and mountaynes. There be heard the voyces of ſpirits and deuils, which goinge ſolitarily wil cal other by their names, fayning and counterfayting the voyces of their cõpanions, the which, if they can by anye meanes, do leade men oute of the waye to deſtruction. There be heard ſometimes in the ayze the conſentes and harmonye of muſicke inſtrumentes. There be manye woꝛſhippers of Idols, and they attribute much honour to the deuils. When their wiues haue a ſonne, they commende him to ſome Idol, and in the honoure of it that yeare, the father keepeth vppe a Ramme, the which a yeare after the natiuitye of the childe, at the nexte feaſt of that Idoll, hee offereth with his ſonne, and manye other Ceremonyes. When the Sacri-

fice is done, they bring the flesh which was offered to some certaine place, and all his kinsfolke gathered together, do eate of ỹ with greate deuotion, keeping the boones reuerently in some vessell. In this countrye is found a Serpente called Salamandra, which lyueth in the fier without anye damage, those Serpentes are vsed for the making of such cloth as may suffer the fier without anye corruption or harme, or els when any spot commeth to any Garment made of the heares of a Salamander, it may be cast for an houre in the fier, and all the spots wil bee gone, no otherwyse then if they had bin very cleane washt.

Salamandra.

Garmẽts that will not be cõsumed with fier.

Of the Cocatrice.

THere is in Affrick a kinde of Serpẽt called a Cocatrice, which hath a white spotte in his head, bauinge the fashion of a Diademe. His head is verye sharpe, hys mouth red, his eyes somewhat blacke in coloure, as Pliny sayth with his hissynge bee dryueth away all kinde of Serpents. He destroyeth with his breath yong trees and plantes, consumeth herbes, breaketh stones,

ſtones, and infecteth the ayre where he tarryeth, ſo that a birde cannot flye ouer that ayre or throughe it, without daunger of death. Yet it is ſaide that the poyſon of a Weaſell is his deſtruction. AElianus ſayth that bee hath ſo sharpe poyſon that exceeding not in length a mans hande, yet bee extinguiſheth euery greate Serpente with his only breath. There is not a more hurtfull or more peſtilent beaſt vppon the earth, for this lying in his denne maye deſtroy a whole cittye by infection.

Of the Crocodile.

THe Crocodile is found commonlye aboute the water of Nilus and Gāges in India, and waxeth of a little thinge to a verye greate beaſte. For his egges are much like vnto Gooſe egges, but the yong which commeth of theym taketh increaſe to ſixteene or eighteene cubites in lengthe he liueth almoſt as long as a man, he lacketh a tōgue, his body is marueloulsy defended of nature, for all his backe is full of ſcales and wonderfull harde, his tayle is long, hee hath many teeth on both ſides of his

his mouth, wherof two do especially hang out, hee doth not onely deuoure man, but also other earthly beastes comming neare to the water, hee dismembreth them with his nayles, which he hath sharper then anye weapon. His bytinge is cruell and sharpe, and he so rendeth with his teeth, ỹ it can neuer be healed, there is great store of them about Nilus, because they are very fruitfull of themselues, hauing ponge euery yeare, and also they are seldome taken. It is a fearefull beast flyinge from those that persecute him, and persecuting those that flye away from him. It is sayde that when hee goeth aboute to deuoure a man that hee beginneth to weepe, whereof hath sprong this prouerbe. The teares of a Crocodile: That is when one doth weepe with his eyes withoute compassion, and not with his hart and minde.

Pliny sayth that this beaste onely in his bytinge doth moue his vpper iawe, hee lyueth in the daye time vppon the lande, and in the night time in the water, his eyes be very dull in the water, & hys sight is marueylous sharpe out of the water.

Some saye that hee groweth and encreaseth

feth as long as he liueth.

Yonge fowles hatched and brought forth without the dammes, and females.

FOElix Vlmenſis and Britenbachius writeth in their bookes of common peregrination and trauaile, that in Alexandria and in Egipte, there be Ouens made full of hooles, wherein are laide three or foure thouſand egges, ſome of geeſe, ſome of hennes, ſome of pigeons, ſome of duckes, and that they are hidden and couered in dung, and that whotte tooles are ſet a farre of about the dunge, ſo that throughe the temperate heate of theſe thinges, the egges by little and litle waxe warme in ꝑ dung, euen as it were vnder the hen. And at length the yong are hatched & brought forth, ſo that they come by flockes oute of the dung, and from thence are taken and led abroad to be fed at libertye.

The rites and maners of the Egiptians.

The

THe Egiptians were almoſt the firſt in the woꝛlde, whereof other Nations learned and toke their lawes, wyſedome, maner, and lyuing, & we read that foꝛ learning ſake Homer, Dedalus, Solon, Plato, and manye other went thither. Foꝛ although they were Gentiles and not beleeuing on GOD, yet they ſtudied much foꝛ honeſty and goodneſſe, and wyth their honeſt conuerſation did allure ſtraungers and good men to come vnto theym, and to learne that which they coulde not finde in other places. Theyꝛ women in times paſt did vſe marchaundize and all thinges appertayninge to chapmen, the menne did weaue and ſpin within the houſe, and carrye burdens on their heads, the which the womẽ did vſe to beare on their ſhoulders, the men did make vryne ſittinge, but the women did contrary. They did diſcharge their bellyes at home, but their banketts they kepte in bigbe wayes, they moulded breade with their feete, and ſtired theyꝛ claye with their handes. They did vſe to wryte after the Hebꝛewe faſhion beginninge theyꝛ letters on the right hande. When anye of them met together at dinner

ner or Supper, before they departed, ther came in one that brought a picture of a deade man, vpon a ſtaffe made of wood of a cubite length or ſomwhat more, and ſheweth it to euery one of the geſtes, ſaynge: Behold and loke vpon this, drinck and be refreſhed with pleaſure, for ſuch one ſhalt thou bee after thy death. Their Lawes were ſutch, that periured men loſte their liues, as thoughe they had bin giltye of two offences: The one of violating pietye towards GOD, the other of breaking fayth and promiſe amongeſte men, which is the ſureſt knot of humaine ſocietye. If anye trauepler founde anye man beaten of theues, & would not helpe him if he could, hee ſhould bee fonnde culpable of death, if hee were not able to helpe him, hee was bound to detect the theeues, and to folow the action againſte them: and hee that did nelecte to do this, was puniſhed with certaine ſtripes, and kept without meate for three dayes. If anye father killed his ſonne, there was no puniſhmente of death appointed, but for three dayes and nights continually he was commaunded to be aboute the deade bodye, for they thought it

no

no iuſt thinge to take awaye life from him that gaue life to his childzen, but rather that hee ſhoulde be puniſhed with continuall paine and repentaunce of his fact, that others might feare to do the like. Parricides they cauſed to bee burned vppon an harpe of thoznes, and ſuch as vttered any ſecrets to their enemyes, they cauſed their tongues to be cut out. And they that did counterfaite oz clip money had both their handes cutte of ſo that with what parte of the bodye the offence was made, with the ſame he ſhould tollerate puniſhment. If any had violated a free woman, his naturall partes were cutte off, becauſe in one fault he committed thzee haynous things, that is an iniury, cozruption and confuſiõ of childzen. Hee that was taken in voluntary adultery had a thouſand ſtripes with roddes, and the woman was mangled vppon the noſe. The prieſts could haue but one wife, but the laitye as manye as they could keepe.

Te bzinginge vp of their childzen was with ſmall coſte, foz it came not vnto the charge of twenty groates the whole education to their full age, and this is not to

be maruayled at, becauſe Egipt is a hote countrye and therefore they lyue naked withoute any kinde of garmente, and they feede vppon rootes, the which they eate ſometimes rawe, and ſometimes roſted, in imbers. The prieſtes did teach their children eſpecially Geometrie, and Arithmeticke. They did driue away ſickneſs eyther with faſting or with vomit, the which they vſed euery third day. Their opinion was that all diſeaſes came of ſuperfluitye of meates, and therefore that to be the beſte cure, which tooke awaye the matter and cauſes. Manye other ſtraunge thinges are at large ſet fooreth of this Nation by Munſter.

Of the Oyſtridge.

THE Oyſtridge founde eſpecially in Affrica, his heade is couered wyth ſmal heares, his eyes be groſſe and black, his necke is longe, his bill is ſhorte and ſharpe, hys feete hath as it were a bie partite hoofe. Pliny ſayth that hee exceedeth the heighte of a man on horſeback, & that his wings helpe him little. But with his

his nayles which are like hookes, hee taketh stoones and throweth against those which persecute him: he doth digest whatsoeuer he deuoureth, be it neuer so harde. He is of a maruaylous foolishnes, for if he hath once hidden his head vnder a bushe, hee thincketh himselfe safe and not to bee seene. It is sayde to be a simple and forgetful thinge, and that as soone as it hath brought forth egges, it forgetteth them, vntill the ponge commeth forth, which is thoughte to be easilye done, because they leaue the egges in the warme sandes, so ꝑ the pong may soone be hatched, the which the males doe feede & cherishe when they are brought forth.

When hee seeth that hee cannot auoyde taking, hee casteth stoones against his followers, and many times hurteth them. His nest is commonlye found in the sande well made with bulwarkes and banckes, to keepe awaye raine from the ponge.

Of the Empyre of Cathay.

The

The Empyre of Cathay is ruled by the great Cham. With this Nation one man may haue many wyues, and when ꝑ huſbande dyeth, euery wyfe pleadeth her owne cauſe before the Iudges, & ſheweth her merits, ſo that whith of them ſoeuer is adiudged to haue bin the moſt officious and dearest wife to her huſband, ſhe in her beſt apparel and al her Iewels, as though ſhe had gotten the victory of the other, goeth willingly merely and vnto the heape of wood where her huſband ſhalbe burnt, and lyinge downe by his carcaſſe and embracinge it the fier is kindled, and ſo ſhe is burnt with her huſbande: the other of his wiues after this liue in greate ſhame and obloquye. They match not together for wealth or nobilitye, but for excellencye of beauty and procreation ſake. The people of Cathay haue this opinion ꝑ they thinck no other Nation to ſee with both eyes but themſelues, they are perſwaded alſo that they excell all other in ſubtiltye of artes & ſciences. It is a white kinde of people, woute beardes, of ſmall eyes, and lackinge true pietye and due obeyſance to God: for ſome of them worſhippe the Sunne, ſome

the Moone, others certaine Images of mettels, and other som an oxe, so that they be full of monstrous superstition. The Emperour keepeth his court at his cittye called Cambalu, which is ꝑ noblest mart in that parte of the worlde, for there is almost neuer a day throughout ꝑ yeare, but that a thousand carte lodes of silke almost are chaũged and brought there amongest marchauntes. The Emperour keepeth in his Courte twelue thousand horsemen to keepe his bodye. Their order of watching is thus. One Captaine with three thousand gardeth the king within ꝑ Pallace for three dayes, and so doth another other three dayes following, and thus they keepe their courses. When the Emperor sitteth downe to meate, he hath his principal and greatest Queene on his left hand, and his childrẽ which be of royal bloud on his right hand in a lower place. No mã ꝑ sitteth downe in this halle, drincketh or is serued an any other vessel but of Gold, the Princes and noble men that serue ꝑ king at his meate, couer their mouthes wyth moste fine silke clothes, least they shoulde breath vpon the kinges meate or drincke,

and

and when the Emperour taketh the potte to drincke all the Musitiãs begin to make greate melodye, and the other ministers bende their knees. More of this Nation you shal finde in the great booke of Munsters Cosmographye.

Of the Cannibals.

THe Cannibals are wild people feeding vppon mans fleshe whitch is a verye sweete kinde of flesh. If they get or finde any children within the age of fourteene, yeares, they feede theym and cram them as we do Capons, but those which are beyonde fourteene yeares of age, they kill them out of hande, deuouring their whot guts immediatly, and the other partes of their bodyes they salte and laye vp as wee do powdred flesh, they eate no women, but keepe them onelye for the bearing of children, as wee do hennes for egges.

If any for age is past childe bearinge, shee doth all drudgery like vnto a bondwomã, they haue no houses, but they erect manye trees together, and so combine them in ẏ top that it serueth for lodginge. Theyr

beds be made of silke and haye, they haue no yron, but they vse bones in steede of yron they dresse their meate in earthen pottes, mingling ꝑ flesh of Parats, geese, ducks, and mans flesh together. They are nowe come to more ciuilitye then they had in times past.

Of the Lyon.

LYons liue in many countryes, in Affrica they haue a cruell and terrible looke, and thinne heares. Pliny thinketh ꝑ his especial valency is, when his maine coureth his neeke & shoulders. In Affrica for the skarcitye of waters, many wilde beasts meete together at som one puddle, where females and males of diuers kinds vse natural coniunction, wherof commeth monstrous yong. Aristotle sayth that the shee Lion hath at her first generation fiue yong, and that euery yeare after she bringeth forth lesse by one, vntil she waxe barren, and that her yong are without shape or fashion, about the bignes of a Weasell. Herodotus and Gellius thinketh the contrary, that shee bringeth forth one euerye

yeare.

yeare. Democritus ſayth this beaſt onely, is bred and brought forth with opē eyes, and that hee is giuen to little ſleape, as it maye appeare, becauſe his tayle is often wagging as hee ſleapeth. The Male Lion maketh vrine like vnto a dogge, which is ſtrong in ſauour. The Lions drincke ſeldome, they feede euery other day, after ſacietye they be without meate for 3. dayes, they deuour ſuch things as they cā whole, they liue long. The Lion onlye of al fierce and cruell beaſtes, ſheweth clemencye towards the humble: for he ſpareth the proſtrate, and when hee rageth hee vſeth hys violence rather againſt men then women. He neuer vttereth his force againſt infāts and childzen, but being driuen with great famine thereto. His tayle is a note of his minde and ſtomacke, (as the eares be in a horſe) for if his taile ſtirreth not he is gentle and peaceable, ẏ which is a rare thing, for he is moſt cōmonly angry. He keepeth his deſire of reuenging long againſt anye man or beaſt ẏ hath hurt him, being woūded he doth maruelouſlye note and marke him that gaue the wounde, and in a great multitude will inuade him. His bones are

found and not holow, wherof some writes that out of his boones fier maye be striken as out of stones, and therefore sometimes hee is so raginge with anger, and in such burninge heate that he dyeth presently. Hee is neuer exasperate or moued, but eyther by famine or hurt. This one thing is to be noted in so cruell a beast, that wheeles runned about, and emptye cartes, and the combes & singing of cockes doth make him a feard, but especially he is a feard of fyer.

Of the people called the Nigrits and others.

THere is a kinde of people nigbe vnto ꝑ confines of the West Arabians called Azanagi, whose colour is betwixt blacke and ashe colour, they liue with barlye and dates, and Camels milke, & because they are neare vnto the Nigrits, they feede sometimes vpon diuers kinde of pulse, they be no great feeders, for the scarcity of victualles maketh them to suffer and tollerate much famine. The Portugals vse marchaundize with them in these our dayes.

They

They couer their heads with a linnen roller, whereof one parte hangeth downe by the foreheade, ſo that they couer all their mouth therewith. For they are almoſt as much aſhamed to ſhewe their mouthes as their priuy parts, and therefore they keepe their mouthes cloſe neuer opening them, excepte it be to take meate, & that becauſe they woulde not let any filthy ayre and vapour to ſlippe out thereby. They do greatly eſteeme fat and corpulente women, and ſuch as haue large and fayre breaſtes and dugs. Within this country the trauaile of ſixe dayes iourney will bring a man to place called Tagaza, from whence is brought much plentye of Salte the whiche is carryed awaye vpon Camels backs into diuers places and eſpecially to the kingdome called Melli. The people called Mellitæ bee ſomewhat beyonde the Equinoctiall and haue moſte feruent heates, and therfore at certaine times in the yeare theyr blonde is infected, ſo that if they had no remedye by ſalte, they coulde not liue by any meanes, theyr Salte is deuided into ſuch lumps, that one ſalt ſtone is enoughe to be borne vppon one mannes

shoulders. But when they come to the countrey called Melli, they lode one Camel with two salt stones, as for the poorer sort that are not able to haue Camels they carye theyr salte vppon their shouldiers and some vppon their heades, and that in such a company, that they seeme almost in multitude, like vnto an army of men. This salt they bring vnto a great water where euery one discharged his burden of salte vpon the land, & maketh great hills thereof, leauinge a certaine signe for the true knowledge of euery mãs heape, this done they departe: & then commeth the Nigrits who wil not be knowen, nor yet talke with any other kinde of people, they com neare with their shippes, and where they see & perceiue the heapes of salt, they lay great store of Golde nighe vnto euerye heape of Salt, euen as they thincke it conuenient for the Marchaundize, and agreeable to equitye for the exchaunge, and then they departe leauing ye gold and salt together. The Nigrits which went a far of returne againe, and euery one looketh vppon hys owne heape, and if the gold that was lefte hy it pleaseth him, and seemeth sufficiente

for

for the exchaunge, then he taketh the ſayd gold away, leeuinge the ſalte behinde him and not minding to returne againe. If the heape of golde doth not ſeeme vnto them ſufficient for the exchaunge of the heape of ſalt, then they leaue both ſtill, and departe againe into ſome ſecrete place minding to com again within a little after. But thoſe Nigrits which cannot abide to be knowē, come againe to the ſaide place, and take away ſuch heapes of ſalt as they ſee ꝑ golde to bee taken from, or els they adde a little more golde to the heape that was left before, or otherwiſe they carry awaye theyr Golde, leauing the ſalt ſtil if the bargaine pleaſe not theym. And thus do they vſe their marchaundize, ſo that the one ſeeth not another, and that by an olde cuſtome. It is a great labour with theſe Nigrits to carry their ſalt vppon their ſhoulders, becauſe they lacke all maner beaſtes, meete for that carriage almoſt, ꝑ which cōmeth through the vnfruitfulnes of the earth, for they haue very litle ſtore of Graſſe, & that which they haue is peſtilent alſo, and therfore they dailye drincke water, wherein a little ſalt hath bin reſolued, & this is their

greateſt

greatest remedy and most especiall medecine. They neuer haue no raine but in August, September, & October. But these men that com after this sort and exchaūge Gold for salte, without any talke of bargaine or sale, are thought to be maruaylous blacke, hauing their lower lippe hanginge downe to the breast somewhat red, and within excoriate and chapped so that blood commeth out, but the vpper lippe is small like vnto ours, and for this cause all their teeth may be sene, which are a great deale bigger then ours, their lippes are also thought to putrifye manye times for the heate of their countrye, for the remedy whereof they vse the benefite of salte.

Of Preto Ihoans Land.

THe rule and dominion of Preto Ihoan is large and of greate compasse, this countrey excelleth in riches, in gold, siluer and precious stoones. Some saye that the Ethiopes liuing vnder Presti Ihon are verye good Christians, and that fourteene kinges do homage and obeysaunce to the Emperour Presti Ihoan, wherof some be tributary

tributary alſo to him. The great Almener of Preſti Ihoan promiſeth himſelf to fight for the Holy land. It is writtē ẏ Thomas the Apoſtle was buried in the kingdom of Ethiope. There be beaſts alſo in this coūtry ẏ haue ſeuen hornes in their foreheads. There be white Camels and white Beares, and horſes with two hornes. It is ſaid alſo ẏ there be byrds or fowles in this countrye, which with thei talents and nayles, will carrye away an Oxe, or an horſe, to feede their yonge. In ſome part of this countrye, it is thought that there be men with hornes, and ſuch as haue but one eye before them and two eyes behind them, & ſome people that feede vppon mans fleſhe and deuour their owne parents, and ſlea & eate thoſe which are aged. And another kind of people ẏ hath feete like vnto horſe feete & very rounde. Their women dwell ſeuerally and they haue three kingdomes. The three Queenes of Amazones ſet forth and make preparation to warres with 3. hundred thouſand ſouldiers of women. The Pigmeis in Affrica be good Chriſtians. The king of the Pigmeis warre the againſte foules which deſtroye fruite and

his

his people dryueth them away with theyr voyces. It is saide also that there be certaine mõsters which aboue the loynes are seene fourmed like vnto men, and beneath the loynes vnto horses. The Ethiopians haue an artificious waye to take Lyons & Unicornes. There haue beene seene in times past Giants of three score and ten cubites in compasse, and nowe in these dayes it is saide that many great Giants be there seene of thirtie and fiue cubites in height. The birde which is called a Phenix, and liueth three hundred yeares and more, is saide to be set on fire and burnt through the heate of the Sunne, and that of her ashes there springeth another yong one. There is greate store of Pepper gathered in the woodes, which are full of Serpentes and Scorpions. And men hauing heades like vnto dogges, are saide to be very cunninge in fishinge. Other people there are which haue their faces in their breastes, they be strong and swift runners, and great searchers of gold and siluer. Many other such trifles and vncredible thinges the Jewes doe fable vppon the lande of Preto Ihoan, which are so farre beyonde all credite & likelyhode

likelyhoode of truth, ẏ I thought it better to omit them, thē to occupie the reader in idle ſpending the time about them.

Of the Myce of the Alpes.

THere is a kinde of Myce about the Alpes almoſte as big as conies, and not muche vnlike vnto conyes, ſauinge ẏ their eares be ſhorter, and their tailes be longe almoſt eight inches in length, their foare teeth be long and ſharpe, & if they be prouoked they bite cruellye, their thighes be ſhort and very heary vnder the bellye, they haue feete ſomwhat like vnto bearcs with longe clawes, wherewith they digge and vndermine, and make very deepe cauerns and hooles. They will eate of bread, fleſh, fiſhe, apples, or hard egges, and when any ſuch thing is offered vnto them, they take it with their former clawes, and ſittinge on their buttockes after the maner of Apes they feede and eate. They be delighted much with white meates, as milke, cheeſe and butter, & if they get anye bread dipped in milke, they eate it by euery bit, and makinge

kinge a noise with their chappes like vnto swine when they seede vppon sosse. When they playe together they barcke and iarre like vnto whelpes. They be much giuen to sleepe, & when they are waking, they be alwayes giuen either to play or to do some thinge, as to gnawe with their teeth, or to scrape with theyr clawes, or els they carrye in their mouthes some thing frō place to place, especially such soft & tender thinges as maye bee good for their nestes, as haye, straw, linnen, and such like, and they fill theyr iawes so full therwith, that they be not able to receiue anye more. If the cloth which they carry be of greater proporcion then their mouthes can hold, then they drag it behinde them on the grounde. Some of them haue gray heares, & some haue red. When they liue thus wilde vppon great hilles and mountaynes, and are minded to goe seeke theyr pray and foode, one of them standeth in an highe place to warne them that be abroad seeking their prayes, if any feare or ennemy be at hand, and if he perceiueth any body commynge, then hee barketh at whose noyse all the other catche as much haye as they can and

some

come running away, and this is ſtraunge which they vſe.

Sometimes one and ſomtimes another lyeth downe vpon his backe, and as much haye as may be layde vppon his breaſt and bellye, he claſpeth and keepeth faſte with his feete, and then another of his felowes getteth him by the taile, and draweth him with his praye into his neſte, and this prouiſion they make for their neſtes to ſleepe the better in winter. When they ſee a man or a beaſte paſſe by the mountaines, they barke and iarre, and ſtraight wayes al the other take that for a warning to runne to their neſtes. Aboute Autume they hyde themſelues in their neſtes, the which they make ſo cloſe, that no ayre nor water may ſcare them, they lye hidden and ſleepe all the whole winter, yea fiue or ſeuen monethes withoute anye meate, rollinge themſelues rounde like vnto a hedgehogge, the inhabitants obſerue and marke the place of their neſtes, and digge the earth, vntill they come vnto theim, where they finde theym ſo oppreſſed with deepe ſleape that they carrye them and their neſtes to theyr houſes, and there do they not wake from

ſleep

sleepe, if it be winter, excepte they be heate vp some great fyer, or warme beames of the sunne. There be commonlye found in one nest 7. 9. or 13. Where any of them be kepte tame at home, and be restrayned frō scraping and vndermyning þ earth, there they heape vp and carry to their nestes euery rag or peece of garmente which they get, and therein they wrap themselues vp and sleepe all the winter. Their flesshe is much desired of women great with child, and of those that haue paine and grypinge in the guts, and of such as desire to be prouoked to sleepe. And many that haue ben troubled with the collicke, annoynting their bellies with the fat and grease of this mouse haue founde great ease.

Thus much reporteth Munster in his thirde booke. Folio. 350.

27 AP 58

FINIS.